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THE MISSIONARY HERALD

AUGUST, 1882.

VOLUME LXXVIII.



NUMBER 8.

CONTENTS

Editorial Paragraphs	289	<i>Miss Spencer, Hadjin; Miss Brooks, Erzurum; and Miss Leitch, Manepy.</i>	
Missionary Exploration in Shanse, North China (<i>with Map</i>)	293	Notes from the Wide Field	314
Misplaced Benevolence	297	<i>Receipts of British Foreign Missionary Societies.—Africa: Roman Catholic Mission in Equatorial Africa; Swahili Dictionary; Reinforcements for Central Africa; The Elephant Experiment in Africa; On the Congo.—China: Honors to a Missionary; Nanking; A Marked Convert.—India: The Progress in Southern India.—Syria: The Moslems of Anti-Lebanon.</i>	
Munificent Gifts wisely bestowed	299	Miscellany	319
Memoranda of Missionaries connected with the Madura Mission of the A. B. C. F. M.	300	<i>Foreign Missions a Ministry of Helpfulness to every Local Church.—Commerce and Foreign Missions.—Testimony to Missionaries.—Missions of the Life of the Church.—Bibliographical: "Story of the Gospel."</i>	
Letters from the Missions	302	Notes for the Month	321
Maratha Mission	302	<i>Special Topics for Prayer.—Departures.—Arrivals in the United States.—Release.—The Morning Star.—Death.</i>	
<i>From Mr. Gates.</i>		For the Monthly Concert	321
North China Mission	302	Donations Received in June	322
<i>From Dr. Porter, Mr. Smith, Mr. Pierson, and Mr. Stanley.</i>		Contributions for Famine Relief	324
Mission to Spain	305	For Young People	325
<i>From Mr. T. L. Gulick.</i>		<i>An African Slave Boy. (Three Illustrations.)</i>	
Austrian Mission	306		
<i>From Mr. Schanffler.</i>			
European Turkey Mission	307		
<i>From Mr. Thomson and Miss Crawford.</i>			
Central Turkey Mission	309		
<i>From Mr. Marden.</i>			
Eastern Turkey Mission	310		
<i>From Mr. W. N. Chambers, Mr. Knapp, and Mr. H. S. Barnum.</i>			
Gleanings from Letters	313		
<i>From Miss Richards, San Sebastian; Mr. Clark, Prague; Mr. Baird, Monastir;</i>			

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THE
MISSIONARY HERALD.

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Too late for use in this issue of the *Herald*, letters have been received from Mr. Sanders of the West Central Africa Mission, who, on the 6th of May, was at Benguela, whither he had gone to meet the party of reinforcements then expected. He had at last been able to reach Bihé, and had seen the king, Chil-emo, who welcomed him, and told him to select any spot he might choose for a dwelling place. Mr. Sanders's stay at Bihé was short, as he quickly accomplished the object for which he went. The work at Bailunda is progressing as usual, though both Dr. and Mrs. Nichols had been suffering from the fever. Mr. Sanders' letter will be given next month.

ATTENTION is called to the notice of the annual meeting, to be found on the fourth page of the cover.

TOO CLOSE A FIT. — We must remind the donations of the first ten months of the financial year of the peril of trying to make so close a fit to those of the same period of last year, — an advance of only \$198.99. Is this the long talked of twenty-five per cent. advance? This will never do. Consider the risk of putting upon the last two months of the year the trust of contributing at least \$100,000. However, it can be done if all interested will heartily unite. But the donation account needs from some quarter a most vigorous forward movement, possibly a few pastoral sermons from the text, "Be ye also enlarged."

FROM the famine district in Turkey we learn that the aid forwarded from this country has been distributed with great care, and has relieved much distress. Early vegetables and berries have afforded some help before the harvest is ready. But the question arises whether there will be any harvest. Mr. Greene writes from Constantinople that they hear again of the coming of the locusts, which by the destruction of the crops last year caused the famine. Should these locusts appear in force the distress will be terrible.

WHEREVER the Bible goes its power over men is recognized by all thoughtful observers. It changes character, it transforms the outward life. Yet some men do not welcome such transformations, either in themselves or others. "Madam," said a Hindu gentleman to one of our missionaries in India, "Madam, you should be most welcome in all the houses of the Brahmans, *but we are afraid of the Bible.*"

INTELLIGENCE and superstition seem to dwell side by side in the Chinese mind. No one can doubt the keenness and vigor of many officials in China, and yet they are the subjects of the most singular delusions. One of our missionaries says that a censor has recently addressed a memorial to the emperor, stating that the deep mining operations at the K'ai-ping mines, which are conducted according to foreign methods, have so disturbed the earth dragon that the deceased empress cannot rest quietly, and that consequently mining should be stopped. The matter is being seriously discussed, not as to whether there is any such dragon to be disturbed, but whether deep mining disturbs him.

ONE of the most vigorous and convincing papers we have seen on the opium traffic appears in a supplement of the English *Nonconformist and Independent* for June 8, from the pen of Rev. Griffith John of China. The grave matter here discussed is now specially before the public, and Mr. John is admirably qualified to speak upon it. He knows the Chinese far better than do the diplomats, who, by their very position, are kept apart from the homes and hearts of the common people. He takes strong ground as to the responsibility of England for the introduction and fostering of the vice, and declares that the results of the use of the drug are evil, and only evil, upon the physical and moral character of the Chinese. It is the greatest foe to the welfare of the nation, and the most serious obstacle to the progress of Christianity. The recent utterances of Sir Rutherford Alcock, and other apologists for the traffic, are met in a candid, yet convincing way. The article is necessarily of great length, but we hope it will be scattered far and wide, that it may serve to quicken a public sentiment against the iniquitous traffic.

THE recent outbreak in Egypt seems to threaten seriously the very efficient work of the American United Presbyterians in that land. They have in Egypt thirteen churches with fifty-four out-stations, and 1,168 communicants. Their force from this country consists of nine ordained missionaries and fifteen female missionaries. The United States Consul General in Egypt, himself a Hebrew, bears witness to the value of their missionary labors. He recently remarked, "There is one factor in the Egyptian problem which gives promise of future light. The Board of Foreign Missionaries of the United Presbyterian Church of this country are doing a great and good work, doing it quietly, unostentatiously, unselfishly, and doing it thoroughly and well. They are educating the Egyptians in the principles of honor and morality, and the influence of the principles they are disseminating is vast, beneficial, and wide-spreading." All Christians should pray that in the present turmoil in that land the lives of the missionaries may be preserved and their labors uninterrupted.

THERE are indications in some portions of Turkey that the Mohammedans are becoming more and more intolerant in spirit. They throw every obstacle they can find or create in the way of evangelical labors. Recently the officials in Mezereh, near Harpoot, ordered that the bell on the school-house, which is also used as a church, should be rung no more, and that the school be closed. It is affirmed that this order came from Constantinople. The sound of a Christian bell seems to be peculiarly offensive to a Moslem. But these bells are yet to ring all over Turkey.

THERE is much dispute as to the number of opium smokers in China. The Chinese Inspector General of Customs has expressed an opinion, based upon the amount of opium imported, which is a known quantity amounting to 100,000 chests. He then *guesses* that there is as much produced in the Empire as is imported. Assuming then that each smoker requires a certain amount each day, he estimates that there are about 2,000,000 smokers of the drug. A writer in the *Chinese Recorder* asserts that the quantity named by the inspector as the average daily consumption of each smoker is about three times too large, and with this and other corrections he declares that 8,000,000 of smokers is a probable estimate. When the production of the drug extends over several provinces, with no census returns, it is of course mere guessing to call the native product equal to the amount imported. Griffith John, in the article already referred to, says incidentally that in Sze-chuen, which he visited in 1868, where the poppy is largely cultivated, seven out of every ten of the men, and three out of every ten of the women, are opium smokers. This would make more than the 8,000,000 smokers in the single province of Sze-chuen. Whatever the exact facts are, the number of slaves to the vice is terrible.

THE newspaper reports of the assault made upon Rev. Mr. Watkins, formerly connected with the American Board at Guadalajara, Mexico, but now prosecuting an independent mission in that city, can hardly be credited, though we have no information as to the exact facts in the case. It would seem that Mr. Watkins was making a tour of the villages with a mixed company of men, women, and children, some forty in number, and that at Atengo, one hundred and twenty miles from Guadalajara, they were assaulted, and after retreating to the shelter of a house, were besieged for a night. The statement is made that some members of the besieged party fired upon the mob outside, and that two persons were killed. A suspension of judgment as to the affair seems to be called for until all the facts in the case are known.

SINCE the departure of Rev. Joseph Cook from Japan, our missionaries report that the results of his bold utterances have proved even better than they anticipated at the time. This appears from the expressions of prominent men, and from the increased sales of Bibles and other Christian books. On the first Sabbath of June Dr. Greene baptized twenty persons at Kioto, fifteen of whom were from the Training School. All who this year finish their course in the Training School are now church members, and the only two out of the eighteen who graduated in the scientific course last year who were not Christians then have since come into the church.

SUNDAY-SCHOOLS AT HOME AND MISSION SCHOOLS ABROAD. — A pastor writes as follows: "Our Sabbath-school supported a native mission school about twelve years, but by unfortunate management in our Sabbath-school, the school was abandoned, and nothing of the kind has since been done by us. But it is a noticeable fact our Sabbath-school has never been so prosperous in numbers and interest as during the time they were supporting a mission school in India. The Lord prospers Sabbath-schools and churches in proportion to their fidelity in sustaining and extending the missionary enterprise for the world's conversion."

THE *Harpoon News* for May, which is crowded with interesting communications from many contributors, reports that during the last term of Armenia College, the students in the male department numbered fifty-three; in the female department fifteen. In both the preparatory departments there were one hundred and forty-seven pupils. There were also five theological students, making a total of two hundred and twenty connected with the college.

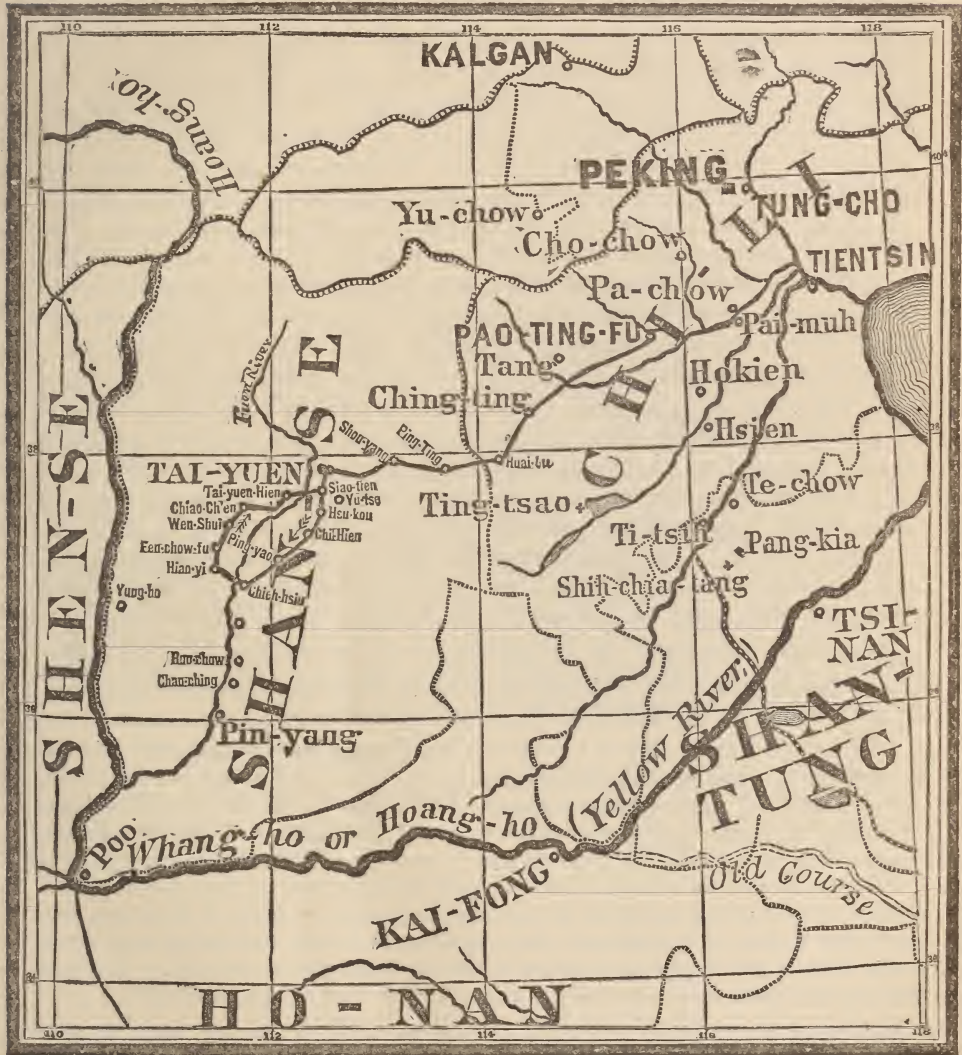
THE value of Mission Bands is seen not alone in the gifts secured, but in the new ideas imparted as to what is the true end of living. We see it reported of one Mission Band of girls that all but one of the fourteen members united with the church on one Sabbath, the interest having commenced in the Band meetings; and of another, "When we commenced our work there were none who were members of the church; now they are all in the fold." This is a natural result of such thoughts as these organizations are calculated to inspire. To awaken in any soul a true interest in the welfare of others will surely result in leading that soul to a thoughtful life. Many children will learn the worth of Christ's gospel to themselves when they try to give it to others.

THE search for light among the Brahmans of India on the part of the so-called "Theosophists" of New York has ended almost as comically as it began. It will be remembered that this little coterie of people, who, two or three years ago, had pronounced Christianity a failure, became enamored with what they had heard of Brahmanism, and wrote to a noted Brahman pundit in India of their purpose to come and sit at his feet, that they might there learn the glorious truths contained in the *Vedas*. And so these pilgrims went, and their progress was heralded in India as a sign of the times that men trained as Christians were turning away dissatisfied, to find light and peace in the ancient faith of Brahmanism. Ludicrous as it seems, it is doubtless true that many Hindus were persuaded by the noisy demonstrations made by these ardent admirers of the *Vedas* that the Bible must yield to their sacred books, and that the Christian world was about to come to them for light. But the short race of the Theosophists has been run, and the airy nature of their convictions has been revealed. They have tired of Brahmanism, and now go into raptures over Buddhism; and so the pundit, whom they at the first lauded so extravagantly, announces that they hold nothing in common with him, and he has practically excommunicated them. This farce may possibly have another short act, in which Buddhism shall be substituted for Brahmanism, but it can hardly be as amusing as what has occurred, and we shall soon hear no more of these pretentious "Theosophists."

IT is an interesting fact that two new churches in Japan, one at Kobe, and the other at Osaka, have called and settled as their pastors young men who are still pursuing the course of study at the Kioto Training School. These churches are supporting their pastors through their theological education, and are content to receive such service from them as they can render while pursuing their studies. The fact illustrates both the scarcity of ministers in Japan and the eagerness of the churches to obtain them.

MISSIONARY EXPLORATION IN SHANSE, NORTH CHINA.

THE decision to form a new mission of the American Board in some new sections of China was made more than a year ago, but while openings in several directions were presented, the special field to be entered was not definitely fixed upon. For the purpose of gaining information respecting the province of Shanse,



MAP SHOWING THE ROUTE OF MESSRS. PIERSON AND STIMSON.

toward which attention had been particularly directed, Mr. Pierson, of Pao-ting-fu, and Mr. Stimson, the first of the Oberlin "China Band" to reach China, undertook, in February last, a tour through a portion of the Tai-yuen plain, in Shanse, and extracts from their report will here be given. They send a copy of

a map of Shanse, just issued by the governor of the province, from which and from their notes the map on the preceding page has been prepared, their route from Pao-ting-fu being marked by a black line. The distance from Pao-ting-fu to Tai-yuen-fu, the chief city of Shanse, is about two hundred and fifty miles, and in their circuit from Tai-yuen-fu and back they traveled over the great plain about one hundred and ninety miles.

It will be seen by their report that they found a large and hopeful opening for missionary labor. There are within easy reach several populous cities and numberless villages, with apparently little hostility to foreigners. It is a notable fact that our brethren moved about for many days in this portion of China, where foreigners are seldom seen, receiving only kind attentions from the people. The missionaries of the English Baptist, and of the China Inland Missions at Tai-yuen-fu, most cordially welcomed our brethren, and assured them that the field to the south of that city was large enough for all Christian workers who might come. So clear did it seem to Messrs. Stimson and Pierson, after their explorations, that a wide door was open among the cities of the Tai-yuen plain for the establishment of the new mission, that they secured a house at Tai-yuen-fu, in which the new missionaries can live while learning the language, or until the points they shall ultimately occupy shall be decided upon.

The journey between Pao-ting-fu and Tai-yuen-fu, usually occupying thirteen days, was made in eight days of travel, one day having been lost on account of a snow-storm which made the road dangerous. The mountain passes in Shanse, just west of the borders of Chihli, are very narrow, and at Chingting carts had to be exchanged for pack-mules. The highest section of the road is more than 4,000 feet above Huai-lu, the starting-point in Chihli. This narrow road will, of course, render access to Shanse difficult and transportation expensive, but as a compensation it is found that when once reached, excellent houses can be secured, and provisions and coal are abundant and cheap.

After three days spent at Tai-yuen-fu, a city of 250,000 inhabitants, the brethren commenced their explorations towards the south. The account of their journey from Tai-yuen-fu is from Mr. Stimson's report:—

“We left Wednesday, March 1, at 3 P. M., and rode ten miles to Siao-tien. This is a large market town, where, upon market days, the country people from a large district could be reached. On our return we passed through there on such a day. It was late in the afternoon, but the town was quite crowded. Though we could only stop for the mules to feed a little, Mr. Pierson sold quite a package of books and tracts.

“Thursday noon we were in Hsü-kou, where we spent two or three hours. Williamson estimated the population of this place at 20,000. I doubt if there are now more than 12,000. It is a pleasant place, however, well-built, and having numbers of tower houses, which are very common in the northern part of the plain. The wall was in good repair, and there was a general appearance of quiet prosperity.”

On the way to Tai-kou, Mr. Stimson and his servant, through some misunderstanding as to the road, became separated from the party, and not until the next day at noon, and after wandering through many villages and up and down the city of Tai-kou, was the company reunited. The misadventure, however, afforded some special opportunities for seeing the people. Of Tai-kou, which lies a little east of the direct road between Hsü-kou and Chi-Hien, Mr. Stimson says:—

“Both Mr. Pierson and myself were much pleased with the city. It is full of business, well and closely built, with a very large and busy south suburb and a large east suburb. I noticed many fine two-story stores. The population of city and suburbs, I thought, might reasonably be set at 80,000, and it may reach 100,000.

“We arrived at Chi Hsien at dark, and made our observations in the morning. We found the walls, though not extensive, completely filled with buildings, with no waste land. The business places seemed confined to great streets in three directions from the center of the city. These presented a fine appearance, indicating general thrift. Other streets were unusually narrow, but well kept, and remarkably clean. The population cannot exceed 40,000, I think. Returning to our inn we stopped at a central spot, and soon had around us a large but courteous and pleasant crowd, who bought out our few books and tracts, and clamored for more. They listened very respectfully to Mr. Pierson’s address. I may remark here once for all, the extreme courtesy of the people in almost every place, city and country village alike, showing that they are not generally hostile to foreigners.

“Leaving Chi at 11.30 A. M., we arrived at night at Ping-yao-sien. Mr. Drake, a China Inland Missionary, overtook us here, and we spent the Sabbath pleasantly together. Ping Yao is a very large city, although it shows plainly the marks of famine devastation. We found one quite remarkable street, not, properly speaking, a great street, that is, it does not extend from the drum-tower to a gate. It is a side street, but wide, and for a mile or so presents one of the finest displays of shop fronts seen on the trip. Another street which we did not see is noticeable for the number of its banks. Indeed this city is the banking and exchange center for the whole province. Here we can obtain exchange on all the principal cities of China. Iron mines must be near, for foundry yards were abundant. Evening found us at Ch’ieh Hsiu Hsien, another very large and densely built city. Though I rode through it in every direction I have no idea of the plan of the place. The walls are irregular, and have eight gates. My impression is that the city is divided by a strong wall, and that while in the one part there is an immense amount of business, with street after street of shop-fronts, the other part is a quiet city full of fine houses. The streets are none of them wide, and the back streets are mere alleys, but almost all of them are nicely paved, and, more remarkable still, are swept every sunset. I think there are no suburbs proper, but there is a large walled village about a third of a mile from the east (?) gate. I am told that this city very much resembles those of Southern China, and I am quite curious to see it again, and learn more about it. There is a queer story about the founding and name of Ch’ieh Hsiu.

“We parted here with Messrs. Drake and Landale, who went on their journey through Ling Shih to Ping-yang-fu, their missionary station. Ling Shih Hsien is a small city close to the narrows, which lead through into the lower plain. It was not thought worth while to visit it.

“The district already traversed is a delightful farming region. Each of the Hsien cities governs an immense number of villages, one of them having over four hundred villages connected with it. In the northern half the villages appeared prosperous, but in the south some are now only immense ruins, the remnants of house walls indicating a great many families of wealth as their former occupants. The line of the cities follows closely that of the base of the mountains. In most of them wells are numerous, but at Tai-kou water is brought in tank-carts, a distance of over three miles, we were told.

“Leaving Ch’ieh Hsiu on the morning of Tuesday, the 14th, we crossed the river, and started up the great road to Fen-chou-fu. We rode through a marshy region where wild geese and other game were abundant, until we reached a higher level, having ascended to low but well-marked ‘bluffs.’ At 10 o’clock we breakfasted at Hsiao-yi Hsien, a small and unimportant city. Here we found the ruins of famine times drawn away into immense heaps, making way for new buildings.

"We spent the night at Fen-chou-fu. The city within the walls is not large, and is for the most part devoted to residences and homes, with quiet streets. But the suburbs are large, the east suburb doing a large business. Both city and suburbs showed distinct signs of the famine. The city government gave great assistance to its population, and only three out of ten died. In each corner of the city we saw heaps of broken bricks and rubbish twenty feet high, and perhaps five or six rods square. Houses now building indicate returning prosperity. The population may be estimated at 40,000, more rather than less, though these estimates do not claim for themselves great reliability.

"Leaving Fen-chou-fu we soon discovered that our road passed through a farming region, now neglected, about two miles east of the numerous walled towns which skirted the foot-hills of the mountains. Some of them appeared large and attractive in the distance, with their towers and imposing gates. At length we determined to cross over to the other road and make our journey through the towns.

"We approached an attractive-looking walled town. Entering at the south gate all that our eyes could see testified to dreadful ravages of the famine. More than half the town is completely ruined. Some house plots had been cleared, the whole bricks piled up for fences, and were now planted for gardens. The northwest corner of the town was in better condition. A gentleman informed us that more than one half the population died during the famine, and that even now laborers could not be found sufficient to work the farms. Wolves, too, commit great depredations upon the crops, and often destroy human life. Northward from Fen-chou-fu, for about thirty miles, we found a somewhat similar state of affairs, some villages having recovered much more rapidly than others, and possibly at the expense of neighboring communities.

"Wednesday noon (15th) we breakfasted at a small village, and slept a few miles beyond Wên-shui Hsien, a city smaller and duller than many others, but a pleasant place, and well situated. Thursday (16th) we entered a splendid farming and fruit region which continued all the way to Tai-yuen Hsien, splendidly irrigated from the river and its mountain feeders, and already showing the green blades of grain. Men were everywhere at work in the fields. At 10 o'clock we reached Chiao Ch'ên Hsien. The walls are quite large, but the inclosure largely vacant land and ash-heaps. The night was spent at Ch'ing-yuan-cheu. This was formerly a Hsien city, but for some reason was degraded. The city is not large. In it are large ponds of water. Felt is the principal manufacture, and the vats gave to all the city an unpleasant odor. Population all told, perhaps, 40,000. Villages are very numerous in all this vicinity.

"Friday noon we were at Ching Su, a very good town of one principal street and two or three shorter ones. In the great temple inclosure are immense springs of water. The place is used as a place of rest and change by the missionaries at Tai-yuen. It is about three miles from Tai-yuen Hsien. Tai-yuen Hsien is not a very large city, but seemed to have a disproportionate amount of business. It is a center to numerous villages, and may prove, as doubtless other smaller Hsien would, a convenient base for an extensive and important village work. It is eight miles from Siao-tien, mentioned near the beginning of my record. We slept in the suburbs, and reached Tai-yuen-fu on Saturday at 5 o'clock A. M."

Of the province of Shanse Mr. Stimson says :—

"The province of Shanse now contains a population of nine millions. Of this number over four millions are found in the plain of which I have written, and the larger part of this number inhabit the very numerous villages which fill the northern end and skirt the outside of the plain at the south. Two or three times I counted fifteen or sixteen villages in sight at the same moment. The area of the plain is very small. In the middle are no settlements on account of river overflows, but the land is all well

farmed, except in the southwest, as noted above. To the north of Tai-yuen-fu are two small valleys separated from each other by a mountain range and the great wall. Both contain a cluster of cities and towns, small as compared with towns of the same official rank in the Tai-yuen plain. The southern and more important valley is easily reached from Tai-yuen-fu, and contains two *chow* and six *hsien* cities and six or seven market towns."

Mr. Pierson confirms the report made by his associate, and adds the following interesting account of the "religiousness" of the people:—

"An encouraging fact for our new mission is that everywhere in Shanse, thus far seen, the people are 'very religious.' Hardly a dwelling but has just inside the gate a shrine, and often, perhaps generally, one or more beside in the inner court. In our search for a residence we visited one compound where the houses indicated wealth, and in a hidden corner I found a sort of prayer-room, where had been a shrine at one end. Three inscriptions, about two and one half feet by one foot large, lettered on red cambric, were still hanging on the wall. In the wall, on one side of the room, the bricks were so laid as to leave room for a narrow flight of steps which bent around the end of the room, and ended in a place just large enough to kneel. The lowest step was so high as to be hard of ascent, but the steps were *worn about a half inch*. Poor unknown worshiper, seeking in darkness for the Protector!

"About Tai-yuen-fu and over the whole plain are old trees which are worshiped as gods. Incense and inscriptions mark them. A frequent inscription upon their trunks is, 'The sylvan god looks down from aloft.' Some trunks are fairly draped or clad with inscriptions, ten or twelve feet high, and an inch or more thick. In Tai-kou I noticed a spot where a temple had once stood, but which was now bare. A table and incense bowl alone stood for the temple, but the walls about were draped with nearly a thousand inscriptions. We saw one shrine at the foot of a tree with 2,000 or more worshipful inscriptions hung about on the adjoining walls, 215 of these were on wooden tablets. May this evident tendency of this benighted province be the harbinger of a seeking for the truth and Him who alone is worthy of worship."

MISPLACED BENEVOLENCE.

THE sympathies of Christian people are always deeply stirred when they come into personal contact with individuals who, in foreign lands, have come out of the superstitions and darkness in which they were reared and are seeking help for themselves or their people in this country. The touching stories that can be truthfully told of struggles in the past, and of difficulties under which they now labor, appeal strongly to all who hear them, and it is quite natural that gifts should be made in response to these pleas with little thought of certain nearly inevitable results which, were they aware of them, the donors would deeply deplore. The matter is a delicate one to treat. On the one hand, we would have earnest sympathy expressed for those who are seeking to elevate themselves and their people, whether educationally or religiously, and would have them wisely aided. It seems ungracious to do or say anything to check the outpouring of money in response to these appeals. But, on the other hand, when we see how, by reason of the reception given to these special appeals, the work of our missionaries is hindered, and their plans for the education and elevation of the people to whom they are sent are imperiled, we are constrained to utter again a word of caution.

One of the missionaries of the American Board in Turkey writes, in respect to the aid obtained in the United States by certain persons whom the missionaries had urged not to come to this country: "The course taken causes us unspeakable pain and leads us to exclaim, 'Deliver us from the cruel mercies of our friends.' The Lord give us grace to endure this trial also."

Aside from the three colleges in Turkey under the direction of Christian men from America, and aside also from the eighteen girls' high schools, there are within the Empire, and under the care of the American Board, twenty-one seminaries and high schools for young men, where they may obtain, it is confidently believed, the best education possible for them to fit them for Christian work in their own land. It is exceedingly undesirable to educate them away from their people, and in such a manner that they will be restless in returning to their homes. A very few must seek a superior education to qualify them for instructors in the colleges and higher seminaries. To suitable candidates for such positions our missionaries are ever ready to give letters of commendation. But they deplore the leaving of many whose presence is greatly needed in their schools, and who, they fear, will not be made ready for service in Turkey by a few years of life in America.

A recent letter from a missionary says: "From glowing representations and invitations from their friends now seeking their fortunes in America, four more of our young men are on the eve of starting thither, and we find it impossible to dissuade them from going. Our church does not want them to go, and tries in vain to break the magic spell that has come upon them. Our pastor is under strong temptation to send his two little sons, for friends in America write them to come, and promise to care for them." This process tends directly to break up the existing schools in that land. It takes from them some of their best pupils who would give character to these schools. It makes those who remain restless. It discourages the teachers. It robs the churches of some of their best sons. It greatly, and quite unnecessarily, increases the expenses of education, and, as already intimated, a few years of life in this country usually unfits these young men to return to the self-denying life necessary in laboring among their own people.

The work our missionaries have already done for these young men in leading them to Christ, and in starting them upon a course of education, is a guarantee that they will seek, and in no narrow way, the true interests both of the young men and of the kingdom of Christ about them. These missionaries understand the whole case, and their motives can hardly be questioned. Is it not true wisdom to ask their counsel in what pertains to their work?

We are glad to say that quite recently there have appeared among native churches in certain sections indications of a change of feeling respecting the matter here referred to. A new sentiment is manifesting itself in some of our missions in favor of retaining their young men at home, and so helping to build up among themselves the institutions needed for the education of their children. If now friends in this country will further the new movement by refraining from unwise offers of aid to such as shall come here, we may look for more vigorous training schools in the several missions and a much larger number of young men coming forward as preachers and Christian teachers among their own people.

MUNIFICENT GIFTS WISELY BESTOWED.

WORD has just been received from England that Walter C. Jones, Esq., of Warrington, has given to the Church Missionary Society the sum of \$360,000, to be used for the development of a native Christian agency in Japan and China. The exact conditions on which this noble gift has been made are not known to us, but we presume they are similar to those affixed to previous gifts for missionary purposes made by the same munificent donor. Some nine years ago Mr. Jones made a thank-offering of \$100,000 for the recovery of a beloved son from dangerous sickness, the interest of this fund to be applied to the support of additional native agency in India, Africa, and Palestine. Four years ago he founded the INDIA NATIVE CHURCH MISSIONARY FUND, with \$175,000. The income of this fund is used for the support, not of foreign-born missionaries, but solely of those who should be commissioned by native church councils. No council can receive a grant from this fund unless it raises, from purely local sources, at least two fifths of the cost of maintaining religious work within its own district, and also maintains a native missionary association for evangelistic work among the heathen. The helpers supported from this fund are required "to devote their whole time to laboring among the heathen, in regions where no other Protestant missionary effort is carried on." Under this liberal and wise arrangement a hopeful work of evangelization has been begun, chiefly in Tinnevely, Southern India, in connection with the Church Missionary Society. Several district councils have engaged in the direction of this work, and many native Christians have been sent out to labor in sections where only heathenism prevails.

Last year Mr. Jones responded to an appeal from Bishop Moule, of China, and gave \$11,000 to establish a training school for native evangelists, at Hangchow. And now comes this further gift of \$360,000, apparently in the line of former benefactions, for the development of the native agency in Japan and China.

Munificent as these gifts are, amounting to \$646,000, bestowed by one man, while he yet lives, their munificence is quite matched by the wisdom shown in the objects selected for aid. It would be quite possible to offer this large sum of money for seemingly good ends, and yet the gift prove a curse rather than a blessing. Any aid given which robs an individual or a church of the true spirit of self-reliance is an unmitigated evil. No single peril connected with missionary effort is greater than that of weakening and pauperizing the native communities by giving them aid in such ways that they are led to depend upon others rather than upon themselves. The utmost wisdom is needed in determining where and how to render assistance. The perplexities in this matter some would solve by altogether withholding pecuniary aid from natives. But who can tell us why we should prepare and send out missionaries from Christian lands, and not help prepare them in the lands where their services are needed, and where the men can be found and sent forth at a tithe of the cost involved in sending foreigners?

Such schemes as those adopted by this liberal English donor seem preëminently wise, inasmuch as they seek to stimulate the native agency, and raise

up on the ground the forces which shall evangelize the several nations. And this, so far as we understand the conditions imposed, is to be done only through the coöperation and, in some good degree, under the direction of the native evangelical organizations, in connection with missionary supervision.

Are there not other men of wealth who will as generously and wisely help forward the work of evangelizing the world? The Christian colleges and seminaries, connected with the missions of the American Board, are preparing a great number of persons for evangelistic work, a far larger number than we can, in this generation, hope to send forth from this land as missionaries of the cross. The sum of money needed to found a single professorship in an American university would nearly suffice for the complete endowment of a college, including a theological department, in some of our mission fields. Who can estimate the blessing that would follow the establishment of such institutions for the development of a Christian native agency in lands where the light of the gospel has recently dawned! What the Jones funds will do for English missions in Africa, India, Japan, and China, what the munificent gift of \$1,000,000 of Mr. Slater will do for the education of the freedmen of the South, that it is greatly to be desired some of our men of wealth should do for the raising up of evangelists and teachers in connection with the work of the American Board, in various parts of the world?

MEMORANDA OF MISSIONARIES CONNECTED WITH THE MADURA MISSION OF THE A. B. C. F. M.

HERRICK, JAMES. Born Broome, P. Q., Canada, 1814, Mar. 19. Williams C., '41; And. Sem., '45; ord. Brattleboro, Vt., '45, Oct. 10; sailed, '45, Nov. 12. Stations, Tirumangalam, '46-'50, and since '54; Pasumalai, '50-'54. In America, '64-'66. Married, '45, Nov. 2, Elizabeth H. Crosby, who was born in Brattleboro West, Vt., '17, Jan. 27.

RENDALL, JOHN. Born Halifax, N. S., 1821, Jan. 21; lived in Utica, N. Y. Mission Inst., Quincy, Ill., '42; theol. stud., Quincy, until '45; ord. Boxboro, Mass., '45, Oct. 15; sailed, '45, Nov. 12. Stations, Dindigul, '46-'50; Madura, '50—. In America, '67-'70. Married, '45, Aug. 18, Jane Ballard, of Quincy, born Athol, Mass., '26, Mar. 4; died at sea, between Alexandria and Marseilles, '67, Sept. 4.

CHANDLER, JOHN EDDY. Born North Woodstock, Ct., 1817, June 12. Yale C., 3 years; Lane Sem., '46; ord. Cincinnati, '46, Sept. 14; sailed, '46, Nov. 16. Stations, Madura, '47-'50; Sivagunga, '50-'54; Dindigul, '54-'55; Battalagundu, '55-'61; Tirumangalam, '64-'68; Madura, '68-'74; Pulney, '76—. In America, '61-64, and '74-'76. Married, '46, Sept. 10, Charlotte Maria Hopkins, of Cincinnati, born Le Roy, N. Y., '21, Nov. 16.

BURNELL, THOMAS SCOTT. Born Chesterfield, Mass., 1823, Feb. 3; a printer in Worcester; sailed, '48, Oct. 10; printer, Manepy, Ceylon, '49-'55; transferred to Madura Mission, '55; ord. Madura, '56, Sept. 10. Stations, Usulumputty, '56-'57; Melur, '57—. In America, '69-'71. Married, '47, Feb. 4, Martha Sawyer, of Worcester, born Heath, Mass., '20, Apr. 3.

NOYES, JOSEPH THOMAS. Born Newburyport, Mass., 1818, Mar. 4. Amh. Col., '45; And. Sem., '48; ord. Newburyport, '48, Sept. 20; sailed '48, Oct. 10, for Ceylon Mission; Chavagacherry, '48-'53; transferred to Madura Mission, '53. Stations, Tir-

umangalam, '53-'54; Periakulam, '54-'62; Kambam, '62-71; Periakulam, '73 —. In America, '71-'73 and '81. Married, '48, Sept. 12, Elizabeth Achsah Smith, born Amherst, Mass., '22, Sept. 19; Mt. Holyoke Sem; died, '80, Apr. 10; married (2d), '81, May 30, Mary J. Mandeville, of the Arcot Mission.

CAPRON, MRS. SARAH B. (Hooker), widow of Rev. William B. Capron, of this mission, who died '76, Oct. 6. She was daughter of Rev. Henry B. Hooker, D. D., and born in Lanesborough, Mass., '28, Apr. 24. Married, '56, Oct. 1; sailed, '56, Nov. 24. Stations, Mana Madura, '57-'76; Madura, '76. In America, '72-'74.

CHESTER, EDWARD, M. D. Born New York city, 1828, July 12. Union Sem., '57; ord. '57, May 31; sailed, '58, Dec. 8. Stations, Tirupuvanam, '59-'63; Madura, '63; Dindigul, '64 —. In America, '73. Married, '48, Aug. 15, Sophia Hoffman, born in New York, '30, Dec. 5.

WASHBURN, GEORGE THOMAS. Born, Lenox, Mass., 1832, Sept. 5. Williams C., '55; And. Sem., '58; ord. Lenox, '59, Mar. '24; sailed, '60, Jan. 2. Stations, Battalagundu, '60-'68; Pasumalai, '69 —. In America, '72-'74. Married, '59, Sept. 1, Eliza Ellen Case, of Gloversville, N. Y., born Kingsborough, N. Y., '33, Sept. '27.

TAYLOR, MISS MARTHA STURTEVANT, dau. of Rev. Horace S. Taylor, born Madura, 1846, Mar. 31. Student and teacher, Lake Erie Fem. Sem.; sailed, '67, Aug. 10. Station, Mandapasalai.

HOWLAND, WILLIAM SOUTHWORTH. Born Batticotta, 1846, July 8, son of Rev. William W. Howland, of the Ceylon Mission. Monson Acad.; Amh. C., '70; And. Sem., '73; ord. Conway, Mass., '73, May 7; sailed, '73, Sept. 17. Station, Mandapasalai, '73 —. Married, '73, June 19, Mary Louise Carpenter, born Monson, '46, Feb. 3, a grad. and teacher, Mt. Holyoke Sem.

CHANDLER, JOHN SCUDDER. Born Madura, 1849, Apr. 12, son of Rev. John E. Chandler (above). Hopkins Grammar School, New Haven. Yale C., '70, and Sem., '73; ord. New Haven, '73, May 8; sailed, '73, Sept. 17. Stations, Madura, '73-'74; Battalagundu, '75 —. Married, '73, May 21, Jane Elizabeth Minor, born Manepy, Ceylon, '49, June 8, dau. of Mr. Eastman S. Minor, formerly of the Ceylon Mission.

MINOR, MRS. JUDITH M. (Taylor), widow of Eastman S. Minor, formerly of Ceylon Mission. Born Madison, N. Y., 1815, Nov. 2; sailed for the Siam Mission, '39, July 6; married at Singapore, '39, Dec. 18; ret. to America in '51; and after her husband's death in '67, was reappointed to the Madura Mission, and sailed with her dau., Mrs. Chandler, '73.

TRACY, JAMES EDWARD. Born Pasumalai, 1850, July 4, son of Rev. William Tracy. Norwich Free Academy; Williams C., '74; Union Sem., '77; sailed, '77, Sept. 1. Station, Tirupuvanam. Married, '77, Aug. 1, Fanny Sabin Woodcock, born Williamstown, '46, Aug. 6.

RENDALL, HENRIETTA SHELDON. Born Madura, 1856, dau. of Rev. John Rendall (above). Oxford, Penn., and Wellesley College; sailed, '77, Sept. 1. Station, Madura.

JONES, JOHN PETER. Born Wrexham, Wales, 1847, Sept. 4. West. Res. C., '75; And. Sem., '78; ord. Hudson, O., '78, Aug. 20; sailed, '78, Sept. 7. Married, '78, Aug. 13, Sarah Amy Hosford, dau. of Rev. Henry B. Hosford, of Hudson, born Sunderland, Mass., '51, Aug. 8. Lake Erie Fem. Sem., Painesville, O.

GUTTERSON, GEORGE H. Born Andover, Mass., 1847, May 12. And. Sem., '78; ord. Andover, '78, Dec. 3; sailed, '78, Dec. 28. Stations, Madura, '77-'79; Periakulam, '80. Married, '78, Emma S. Wilder, dau. of Rev. H. A. Wilder, of the Zulu Mission, born Umtwalumi, Natal, '53, April 24.

CHANDLER, MISS GERTRUDE A. Born Madura, 1857, May 26, dau. of Rev. J. E. Chandler (above). Wellesley Coll., '79. Sailed, '79, Oct. 11. Station, Pulney.

BURNELL, ALFRED HASTINGS. Born, Manepy, Ceylon, 1852, Aug. 12, son of Rev.

Thomas S. Burnell (above). Phillips Academy, Andover, and Kimball Union Academy, Meriden, N. H.; Williams C., '78; Aub. Sem., '81; sailed, '81, Nov. 19. Married, '81, Aug. 11, Abbie, dau. of Rev. Wm. W. Snell, of Rushford, Minn., and born there, '58, Sept. 22. Carleton College.

LETTERS FROM THE MISSIONS.

Maratha Mission.

MR. GATES, writing from Panchgani, April 20, says: —

"A pastor was ordained at Sholapur, January 12, and the church is in a prosperous condition so far as general good feeling and tithe giving are concerned. Most of the church members have given tithes regularly the past year. There are more than enough to pay the pastor's salary month by month, and the church is now considering what to do with the surplus. One man who had given his word that he would pay his tithe for a year wanted to stop at the end of three months, from no good reason. He was remonstrated with for wanting to break an agreement which would be considered binding in ordinary business matters.

"I am often reminded of what a Vermont farmer once said: 'It requires some *principle* for a farmer, weary with six days' work, to get up Sunday morning and resolve to go to church.' These people have not any well formed principle, and they are inclined to give or not according to the impulse of the moment when the tithe is asked. The pastor is a general favorite, and we hope for good under his ministry."

North China Mission.

THE OFFICIALS SUCCESSFULLY WITHSTOOD.

BOTH Mr. Smith and Dr. Porter report at length concerning a protracted controversy rendered necessary by the refusal of a magistrate to stamp the deed of a house given for a chapel in the village of Ti-chi, Shantung. The case is referred to in a letter of Dr. Porter's, printed in the *Herald* for March last. The matter has

received attention from the governor of the province, and the American Legation has kindly offered every possible aid. The local magistrate resisted and delayed as long as possible, but after numberless visits at the Yamen, and protracted examinations of witnesses, the affair has been settled by the stamping of the original deed. The case is an important one in many ways. It settles for this section of Shantung the right of the "Jesus Church" to buy and hold any form of property, and it gives the "foreigners" much prestige among the natives as having successfully resisted their local magistrate. Dr. Porter writes: —

"It ought to be said that hitherto the only real hindrance has been official. The people over a wide district are full of praises respecting us and our work."

THE WORK IN THE VILLAGES.

"One of the pleasant places which we visit is the village home of a helper, Wang Fung Shau. The man is very earnest, and has kept the little company of believers together. They are very much attached to him. The extreme poverty of the villagers makes the steady interest there a matter of real satisfaction. Early in January I visited the village and baptized ten persons. The wife of the church member who died in July had also sickened and died very suddenly shortly before my visit.

"One of the candidates for baptism was the mother of a man received to membership at this time. A year before she had been bitterly opposed to her son's becoming an inquirer. She had gone into a most absurd passion about the matter, and reviled her son in a frightful way. But in the summer time the helper had expostulated with her, and had won her over to the truth. She had suddenly taken a

great interest in going to the Sunday meeting, and in learning all she could. I found her very penitent for her opposition to her son. She had learned a great deal about the doctrine, and seemed really to rejoice in the thought of entering the church with the son. And so the old mother with her son and grandson were all admitted together. The aged mother of the helper was also found to be a suitable candidate, and was added to the number of saints.

"About the middle of December I learned of a well-to-do man, six miles east of us, who was interested in the new doctrine. He had learned of it through the Dr. Mei, of whom I wrote last year. [See *Herald* for August, 1881, page 307.] The seed sown had had little result in the home of Dr. Mei, but it had awakened a little village a mile away. Three men came to P'ang Chia to hear and report. They sent a cordial invitation to us to visit the village. We went in force, and were welcomed in a large village school-house. The principal man, Mr. Chai, was especially attentive. The school-teacher, a man of more than ordinary scholarly ability, was quite polite, and very curious about the doctrine. It appears that this was one of the famine villages visited. They said they had long desired to know about our doctrine, but had no one to *give them an introduction*, a very essential point to the Chinese.

"The following Sunday nine persons came to service at P'ang Chia. They brought me a very pleasant letter from the school-teacher. We followed up this interest the next week, and shortly after Mr. Chai and the school-teacher paid me a visit, spending the day, and asking many intelligent questions. The teacher had the pride of a literary ancestry to overcome, and found many objections to the truth. But he took away many books, and asked if we should like to have any disciples in his native city and among his literary friends.

"Shortly after this Mr. Chai sent me the names of nine persons, all of whom desired to join the church, and they asked that we should set up a weekly meeting in their village. Mr. Chai seemed especially

honest and earnest, and I have hope that he has found the truth, and may lead the way for many others to come in."

PROMISING CONVERTS.

"In January seven persons were baptized at the communion service in P'ang Chia. One of these was a blacksmith, a fine appearing, intelligent man, who at one time served as a master armorer in the service of Li Hung Chang, and received a decoration. He had been one of my medical patients. He showed his gratitude by coming to church, and his earnestness by accepting the truth proclaimed. He is a man greatly respected in the region about. His own home is thirty miles east of Chi-nan-fu. At the new year he returned to his home, carrying his new found faith, and hoping to teach his wife and family friends. Another of the baptized was the young man always found with a catechism in his cap. [See *Herald* for September, 1881, page 359.] Latterly he has shown a like zeal in reading *Pilgrim's Progress*. He carried the book in his bosom, and at every leisure moment, particularly those he could secure at night when he worked in the brick-kiln and fed the furnace, he would pull out his book and read either to his own pleasure or the delight of the other workmen. There were a number of 'child's papers' from Shanghai, with a very good picture of John Bunyan. For a half month or so I had a great run on these papers, due to the night reading by the brick-kiln blaze. This young man is about twenty-one years old. I hope he may yet do much good work for the Master. Still a third person baptized was an old man from the village of Dr. Mei, the only real fruit of the work there. He had not missed a Sunday service for many months. He seemed earnest and intelligent, and we could refuse him no longer.

"In February a man appeared at Shih Chia T'ang from a village ten miles west of us. He came to see what this foreign doctrine was about. He belongs to one of the multitudinous Taoist sects about, or I might more suitably say, the 'Geomantic sects.' His is the sect of 'The Nine Merits.' His report to his sectaries

seemed to have been favorable, and they sent a committee to Tao Hua Tien, where we have a weekly Tuesday meeting, to see what the service was like. I met them there, and received a very urgent invitation to visit their village and preach to them. This is a pleasant indication of the way opportunities are presenting themselves for a wide preaching of the gospel."

Dr. Porter speaks of these incidents as aside from the regular village and Sunday work, and as indicating a general increase of interest within the past six months, but he anticipates many an ebb and flow before the current of a strong spiritual life shall be permanently felt.

A MOSLEM CONVERT.

Mr. Smith, writing April 13, refers to a street chapel near P'ang Chia, which has been secured at small cost through some private gifts:—

"It was built for a public school, in a village four miles south of here, where a great market is held every five days. It fell into private hands, those of a Mohammedan, who had read our books, and witnessed our famine relief. He wanted to sell the place, and would rather *we* have it than any one else. In 1878 I attended this fair regularly for two months. The crowd is enormous, and comes from great distances. The building is now paid for, and we preach there every market day. The *same people* come again and again, and as it is not far to either of three Sunday meeting places, it is easy to follow up such impressions. The man by whose instrumentality we got hold of the building at all, was himself first attracted by the preaching at this fair, and is now a very useful church member. It is singular that a chapel for the 'Jesus Doctrine' should have been opened directly across the road from the Mohammedan mosque, and that the place was made over to us by one of the leading and most influential Mohammedans! He was a fine old man, over eighty years of age, and since I came this time to Shantung, he has died."

ENCOURAGING INCIDENTS.

Mr. Pierson, on returning from his explorations in Shanse, with Mr. Stimson,

report of which will be found in another part of this number, writes, April 20, of what he had seen at some of the out-stations of Pao-ting-fu:—

"I have given you some dark pictures of our field, but am glad to say that I have observed throughout the field a greater readiness to hear the truth and admit its force than ever before. More are ready to condemn idolatry and ask for the truth. An incident at Shu-lu-hsien may be taken as one of many, and encourage us to keep on sowing and weeping and hoping. I had driven through the city and taken an inn in the north suburb. A crowd had followed and bought books. My servant, returning from the city, met three young men who had just left me. They were conversing on what they had heard. 'Well,' said one, 'I believe they are teaching the *truth*.' 'So do I,' said another, 'think of it; an *idol*, made of mud! What can it do?' The third responded, 'This doctrine is truer than ours,' and so they passed on. The light is breaking.

"Dr. Peck's work begins to bear a fruit which I have long expected. The highest class of officials are beginning to make friends with us. This afternoon General Yang, accompanied by Captain Wang and a civil official of the latter's rank, made a long call on us. Others of high rank and position are becoming frequent callers now, a secretary of the Viceroy among them. This latter is talking of starting a subscription paper for the benefit of our medical work."

Mr. Stanley, of Tientsin, writes of similar tokens of encouragement on a recent tour:—

"I had sent Helper Chao on in advance to visit two new places previous to my arrival. From one of these a man had come to Tientsin, professedly representing a sect of 1,000 or more members, and in search of a better doctrine than they had. I met a number of 'inquirers,' who, perhaps just now, are most conspicuous for their ignorance. Willingness to inquire, however, means considerable. One of the younger brethren at Ting Ts'ao seemed much pleased to tell me that his mother and wife listen to his reading and remarks on the New Testament narratives, with interest, and that the winter even-

ings, after business, have been given to this exercise. The old mother of another Christian brother, who furnishes me a free room in his inn when there, came to see me one day. She did n't come to 'talk doctrine,' but to bring some hot yam as a 'trifling help to my dinner.' These little things encourage me to hope for more and better. I saw the brethren at Ho Chia village, and hope yet to hold them back from Rome. At Ting Ts'ao and Tsung Méng, they seem to have made a partially successful effort to keep up Sunday services. All this is not much; but I think there is a little more to encourage than last fall."

"Oh, Señora!" he replied, 'I wish I might know them, and help them in some way.'

"A few days passed, when Josefa was called to —, and by a good Providence stopped near the door of this lady. The Señora asked, —

"Where do you come from?"

"From Unzué."

"They tell me there is a Protestant woman there with her family, and that they are greatly persecuted.'

"I'm the woman, Señora.'

"You! Do me the favor to come in. I have long wished to know you, and a servant of mine, who will soon be in, will be especially glad to see you.'

"Then she told Josefa of this servant; that she had no other to compare with him; that he did n't go to mass, but that he read a great deal in a book which he kept very carefully; that she wished to have a book like his; that if Josefa could get her one she would be glad to buy it, and would be very thankful to her. She cordially invited Josefa to come and see her whenever she was in — and said she would buy all the vegetables, etc., which she might bring to the city. While they were talking the good servant came in, and was greatly rejoiced to make her acquaintance. He insisted on her going with him to his home where his wife received her with much love, and kept her to dinner. Josefa afterwards took the Señora a New Testament. 'And now,' says Don Eulogio, 'we are praying that she may accept our Saviour.'

"I have given you a translation of his letter, thinking you would be interested to see how, even in the most fanatical cities of Spain, Christ has his hidden ones; and how the good testimony of the humble and the persecuted is not lost. Villagers, ladies, judges, governors, and even ministers of state learn that there is a new life governed by higher laws, and purer and stronger motives than they have heretofore known. Gradually they are compelled to take knowledge of these witnesses that they have been with Jesus, and have learned of him."

Mission to Spain.

GOOD RESULTS OF PERSECUTION.

THE story of persecutions of a poor widow who had become a Christian at Unzué, as given in the last *Herald*, is continued in the following letter from Mr. T. L. Gulick: —

"I have just received a letter from Pamplona, in which Don Eulogio informs me that the case of Josefa's mother is not yet fully decided, but that the State's attorney demands that she be fined 125 francs (\$25) and half the costs of court. This would, of course, be an outrageous injustice against these poor people who have done *no* wrong.

"Josefa had to go several times to the provincial court in —, a most fanatical city, and many there have learned of the persecutions which she and all her family are suffering. They have excited the sympathies of some towards her, especially of a lady who is now interested for her own salvation. It appears that this lady has several servants on her estate, one of whom, with his wife and children, is a lover of the Bible. His conduct has been so upright as to attract the attention of his mistress. She knew that he was a Protestant, and one day said to him, 'I hear that there are others like you in Unzué, and that they are terribly persecuted; it is an outrage.'

Austrian Mission.

AWAKENING AMONG BOHEMIANS.

THE recent decision of the Austrian courts, reversing a ministerial order, and giving to Protestant parents the right to control the religious education of their children, was referred to in the last *Herald*. Mr. Schaufler has sent extracts from a communication of Pastor Schubert showing, as he says, "that there are unmistakable signs of a spiritual awakening among the Bohemians of the region northwest of Prague, where the English Evangelical Continental Society has several preaching stations under Pastor Schubert's care, as well as among our own out-stations of Stupitz and Sébrin." As evidence of this quickening he mentions several places where the numbers in attendance at evangelical services are greatly increased. At S—— the evangelist's dwelling is crowded to suffocation, and the people are raising money towards the erection of a place of worship, and are showing a most earnest spirit.

Of another place the following interesting account is given:—

"It is at I——, and the region round about, that the religious movement among Catholics is most marked. The preacher, Mr. V., had for some time been holding meetings in the dwellings of brethren in the neighboring villages. In January a brother was to be buried in S——. The priest refused to let a 'heretic' be buried in the Catholic grave-yard, but the authorities compelled him to obey the law. An immense crowd, hardly less than one thousand in number, gathered from all the region around. The priest tried to incite the people against the Protestants, but, owing to his intemperate habits, he has no influence, and effected nothing. A great many people returned from the grave to the house of mourning, whose owner, a Catholic, was very friendly. There Mr. V. also remained till a late hour of the night. The time was passed in singing hymns, reading the Bible, and listening to some addresses. Nobody wanted to leave.

"After that funeral the services in I——, and the meetings in the dwellings of indi-

vidual brethren in that region, began to be more numerously attended, fifty, one hundred, and in one place about four hundred persons being present. Mr. V. was overwhelmed with work. Daily he held meetings in two or three different towns or villages. And what is most significant, he was invited to do so by the Catholic head men of different places. Mr. Schubert describes one day's experience:—

"The 9th of March I held divine service in S——, about forty-five persons being present. On account of the renewed persecution in S——, I had purposed to remain there and make visits. But a letter from Mr. V. compelled me to hasten as fast as possible to I——, which I reached at a quarter past two o'clock P. M. There was no time to eat or to make explanations. A carriage stood ready, and I rode to I—— with Brother V. On the way I learned that he had been invited by the (Catholic) head man of the place to preach a Protestant sermon there. The horses went almost on a gallop. Soon after three o'clock we were there.

"The place for meeting prepared by the head man was in an inn, and large enough to hold about four hundred persons. It was crammed full. It was difficult to lead the singing, but it went tolerably. Brother V. preached from Luke vii. 1-10. The hearers listened eagerly. After the service we rode to B——. Brother V. had been requested to go thither by the head man of the place. About two hundred hearers had waited there in a private house since two o'clock, though we could not reach the place before five o'clock. Till four o'clock over six hundred had waited for Mr. V., but gone away again, because they believed he was not coming. The service ended at a quarter of seven.

"I would gladly have gone to S—— again, but many of the hearers surrounded us and urgently begged us to go to S——. I had to give up my plan. Again we rode at a gallop, and about a quarter of eight were in S——. More than one hundred and fifty persons were assembled. They had not expected us. They were therefore souls who sought mutual edification in reading and talking about God's Word, in prayer and singing of spiritual songs.

As Mr. V. was very hoarse, I held a short discourse on Acts iv. 12. All these meetings moved us greatly, and can hardly be described. About half past ten we were in I—— again, full of praise and thanksgiving to the Lord for blessing us so richly.”

ROMANISTS AROUSED.

“In B—— four Catholic families have notified the authorities that they are no longer Catholics, and shall join the Reformed church. In S—— five Catholic families have done the same. ‘The religious movement which,’ says Pastor S., ‘is very much like a revival,’ extends to fifteen towns and villages, from all of which Mr. V. has received invitations to go and hold ‘Protestant service.’ That Catholics should thus take the initiative, and beg to have the gospel preached to them by a Protestant minister, is very remarkable. Nor has it failed to arouse Rome to action. Mr. V. has been summoned before the district authorities, and, pending the reference of the case to the Governor of Bohemia, had to promise not to preach in any Catholic place, only in I—— and B——, where there are Protestant chapels. May God defeat the efforts of the enemy to nip this hopeful movement in the bud.

“It is hard to promise what Mr. V. did. In March a Catholic woman came to him and said, ‘My husband and I and several persons in H—— have heard you preach, and we beg you to have the kindness to preach also in our place the holy gospel.’ Mr. V. told her he did not wish to obtrude himself, and advised her to ask the head man of the place for permission, which was not only refused, but police summoned to prevent any attempt at preaching. Twice a false report was spread in H—— that Mr. V. was to preach there, and multitudes gathered to hear him.

“No wonder that Mr. Millard, of Vienna, writes me that, though the adversary of the gospel is up and active again in a variety of forms, yet ‘the work of the Lord is advancing steadily, and I can truly say that never has it within the last thirty years progressed more favorably.’ Shall we not pray and labor more earnestly than ever for the evangelization of Austria?”

EUROPEAN TURKEY MISSION.

OPEN-AIR SERVICES.

MR. THOMSON, of Philippopolis, reports a decided quickening of the Christians of that city in their desire to reach the masses about them with gospel truth. Mr. Tondjoroff, the native preacher, took the lead in the movement, and after several meetings for consultation and prayer, it was proposed that open-air services should be attempted. Many doubted the expediency of such a form of effort, fearing trouble both from the mob and the authorities. Mr. Thomson gives the following account of the decision to make the effort, and of the result:—

“At length Mr. Tondjoroff suggested that a beginning might be made on the following Tuesday. That was the great national festival in honor of Cyril and Methodius, the men who first preached the gospel to the Bulgarians. Exceptional doings on such a day would be less conspicuous; and while they would therefore run less risk of getting into trouble that day, they would also have the chance to reach an unusual number of people. At the close of a two hours’ discussion, although no one voted against this proposal, only about two fifths of those present (including women) supported it. But this was sufficient; and it was agreed that the seven or eight who promised help should meet on the Tuesday to mature and carry out some plan for the day.

“I was again present when these few met in the church at three P. M. that Tuesday; but to my surprise and delight I learned that the aid of quite the bulk of our regular congregation had meantime been also secured. They had preceded us to the place of rendezvous, provided with abundance of hymn-books. Thither, after a brief prayer, we followed them. The place selected was one of the public gardens, on the banks of the Maritza. We found the gardens densely thronged. People of all classes and of many different nationalities mingled freely. Mr. Tondjoroff got respectful and even friendly salutations from many who knew him, including officials and one priest. Refreshments of all sorts were sold in great abundance;

and the curious native music was heard all around. This last was our chief difficulty.

“At length, after joining the friends who had preceded us, we fixed upon a spot quiet enough, yet not too secluded; and there we seated ourselves on rugs or on the grass. We must have numbered forty or fifty, young and old. I had the advantage of being next to Mr. Tondjoroff the whole time, and of so having the best opportunity of watching all. We began by singing, in Bulgarian, of course, that most touching hymn, ‘Beneath the cross of Jesus I fain would take my stand;’ and immediately a considerable crowd gathered about us. After Mr. Tondjoroff had read in a clear, loud voice all the words of the hymn, ‘What a friend we have in Jesus,’ we sang it; and then he addressed the crowd. We also sang, ‘There is no name so sweet on earth,’ and ‘Jerusalem! my happy home!’ Mr. Tondjoroff reading all the verses of each aloud, making addresses between the hymns, and concluding with an invitation to come and hear more at the preaching services.

“I wish it were possible to give you an idea of his most admirable addresses; I hardly knew whether to admire more his simple, evangelical, practical earnestness, or the wonderful tact that he displayed. As for the people, they fastened their eyes on him, and listened most intently. Not a smile was to be seen. No laugh, or jeer, or noise of any sort disturbed us. One of our number who had been shut out told us afterwards that, as he tried to push his way in towards us, he was roughly elbowed by a big man who said to him, ‘Keep still; I want to hear this.’ In the crowd were many people of all ranks — soldiers, well dressed citizens, rustics, and foreigners. As we came away, one or two men came forward to speak about the new kind of pleasures that we had recommended, and I got the impression that more would have done so but for the rain which just then began to fall. We never had less than eighty or ninety people about us at a time; and altogether two hundred or three hundred persons must have heard something.

“We all came away greatly encouraged,

and praying that the Spirit might make use of this effort to the saving of souls. One of our number has since told us that the meeting made an excellent impression on all that he had met with.”

HOMAGE TO BULGARIAN SAINTS.

Miss Crawford, of Monastir, sends the following account of a “saint’s day” in that city:—

“To-day the Bulgarians observed with considerable éclat as a great holiday in honor of *Cybil* and *Methodius*, who first reduced the Slavonic language to writing, and translated portions of the Scriptures into the dialect of the people. We received written invitations to be present at 7½ o’clock A. M., in the Bulgarian boys’ school-room. We were very pleasantly received by the new Bulgarian lady teacher, graduate of some university in St. Petersburg.

“The room was decorated with evergreens and wreaths of flowers, and soon began to be crowded with people. *We* were honored with seats, but the people generally stood, as they ordinarily do in church. In the middle of the room was a table on which was placed a picture of these men who have immortalized themselves in the minds of the Bulgarians. *Methodius* is represented as holding the picture he is said to have painted of the last Judgment; near by was a silver covered dish of “holy water,” and a large plate of boiled wheat, completely covered with *white* sugar and fancy colors, with a wax candle burning in the middle. This picture was brought in by a young man, followed by others, bearing a large banner with the initials of these saints, and decorated with flowers — others still bearing large wax candles. Soon the priests came in grand procession from the church, which is in the same court-yard, where service had been held at a still earlier hour.

“It was very evident that there were two elements at work among this people: the old ignorant priesthood with their superstitious followers, and the new liberal party, as they call themselves, who look with a sort of contempt upon the superstitions of the church, and noticeably re-

frain from making the sign of the cross. Among these are the merchants, the teachers, and those who are more intelligent. The priests chanted a while in the old Slavonic. Then came an innovation. A young girl read an article descriptive of the work of these men whose day was being observed, followed by a young man who urged the Bulgarians to unite in an effort to raise their nation to a higher level in regard to education, etc., strongly protesting against *any service for the people in a dead language.*

"These fossilized priests, with their long braids tucked up under their funny looking hats, will soon be among other dusty specimens on the shelf. But what is to take their place? Unless a higher power shall work in the hearts of these unsatisfied people they will be apt to try quenching their thirst with merely intellectual culture. I understand that this lady teacher at first tried teaching the women from the Bible on Sundays; but she was informed that anything in geography and such things could be taught, but she must leave the religious part for the church."

Central Turkey Mission.

CHRISTIAN VILLAGES.

MR. MARDEN, of Marash, writes (May 17) of a visit paid to certain so-called Christian villages near that station:—

"There are twelve Christian villages lying in a semicircle, a day's ride northwest of Marash in the valleys of the Taurus, each containing on an average some five hundred Armenians. The people of these villages, with the cities of Zeitoon and Hadjin, are in fact a half-subdued fragment of the ancient Armenian nation, whose last king was captured at the village of Geben in 1492. The ruins of a dozen old Christian castles scattered among the mountains bear silent testimony to the desperate death-struggle of the nation.

"These people show a blind enthusiasm for their old nation and their old faith, although they know very little of the one or of the other. In some cases they have

even forgotten the name of *Christian* and call themselves by the contemptuous name of 'Gaiours' (infidels), which the Moslems give them. Colporters have been sent to some of these villages from time to time, and several of them have been visited by missionaries, but Protestantism has gained as yet no permanent foothold in any one of them.

"I have just returned from a tour with Mr. Lee, to nine of the twelve villages. We first visited Yenegykala, where we were cordially received by all classes, and by invitation of both priest and people, preached twice in the Armenian church at the regular services. At Shivilgee we accepted similar invitations. There was not a Protestant in either audience, but all listened to the Scripture reading, sermon, and prayer, with reverent attention.

"Nearly two years ago we received into our preparatory school at Marash two Armenian young men from Geben, and through them a deep interest has been awakened in behalf of their native village. Mr. Christie and a native brother visited the place last year, preached in their church, and were received with much enthusiasm. Priests and people pleaded for a teacher. Soon afterwards the native Home Missionary Society, connected with the second church at Marash, assumed the care of Geben and sent a teacher."

HOSTILITY AT GEBEN.

"Matters went on smoothly for three months, when an Armenian teacher was sent from Marash and the Protestant school was broken up. But the teacher engaged at once in the work of a colporter and gave private lessons to a few young men. The Armenian priests however, at the instigation of the Armenian leaders at Marash, undertook to drive him from the town. Geben contains one thousand Armenian Christians, with five priests, but no Bible, except the copy in the church in the ancient sacred language, and a few Turkish Testaments, given here and there by the missionaries to those who could read. The priests have had all religious and educational interests in their own hands for hundreds of years, and the result is extreme spiritual and intellectual dark-

ness. Scarcely a dozen men can read, and it is doubtful whether many of the people or even all the priests could distinguish between a chapter from the Bible and a chapter from the Koran! Our teacher asked permission to read the Bible to those who were willing to listen. 'No, he must leave at once,' 'We will not be Protestants.' 'But, dear friends, no one has asked you to be Protestants, but merely to read and obey the very Bible you accept yourselves.' 'Those who read the Bible will all become Protestants, and we *will not* be Protestants! If a man becomes a Protestant his cattle shall not feed on the plain, nor drink at the fountain, and we will burn up his house!'

"You will see the line of argument. Indignation meetings, harangues of the priests, and threats against the teacher and against those who should even talk with him, had so intimidated the whole community that except a few inquirers who came to us by night, none durst have any relations whatever with the representatives of Protestantism. At length the terrorism culminated in the gathering of an angry mob in front of the preacher's house, with a summons to us to meet them without delay. The priests had heretofore claimed that they could not restrain the rabble, but this time they were themselves the leaders of the mob. They demanded that we take away the preacher that very day, or they would burn his house. There was nothing called government, not even a policeman, within twenty-five miles. We at first tried to draw off the principal men for a conference, but they refused. Then we stepped upon a balcony, and facing the crowd attempted to talk them down.

"In number of speakers, gesticulations, and general uproar, the odds were fearfully against us, but silencing one leader after another, at the end of an hour we gained a respectful hearing and gave them an earnest talk upon religious liberty and an open Bible. When we reminded them that the heathen treated Paul just as they were treating us, and for the same reasons, and possibly in this very village, they began to hang their heads. The whole crowd, evidently chagrined at the failure

of their demonstration, at last dispersed in different directions. We had guarded this teacher twelve days, and preached to everybody who would listen, but still there was a settled purpose to expel him, at least as soon as we should go. We therefore sent a messenger to the Moslem governor of the district reporting the threats to person and property, and asking for protection. He immediately replied in a note to the head men, that he should hold them strictly responsible for any disorderly conduct in the town.

"We supposed this to be sufficient security, and immediately set out to visit other villages, but the next day, at the request of the Armenians, this same governor ordered the teacher to return at once to his home in Marash! Of course he must obey, and night settled down again upon Geben! We hope soon to send him back with a strong order from the Marash government for his protection. There are many eager listeners to the truth in this village, but they are in great fear of the Armenian leaders.

"It is a strange fact that the worst enemy of a Christian villager is not the Moslem governor, but the Armenian chiefs of his own village, who are often merciless despots. We visited six more villages and were kindly received everywhere, and generally found more or less inquirers for the truth."

Eastern Turkey Mission.

CHEVERMEH AND HERAMIK.

MR. W. N. CHAMBERS writes from Erzurum, May 27: —

"The High School, which was established in the village Chevermeh a year ago, has been doing very good service. Scholars from other villages were in attendance, and it continues through the summer with very good prospects. It is in this village that Shukri Effendi — the converted Turkish Moullah — is staying. He has given very clear evidence of true conversion, and has gained the good-will and respect of all the village by his modest, and gentlemanly, and consistent con-

duct. He put in a strong request for baptism, and his views on the subject are remarkably clear. He is attending school, and makes good progress in the Armenian. He takes every opportunity of preaching to his countrymen, and, though by no means obtrusive or offensive to them, he himself works without fear.

“This village of Chevermeh and Heramik were united under one preacher about a year ago, and now both villages strongly urge the ordination of the preacher, that he may become their pastor. This we also favor, and if the preacher, Boghos by name, will consent, arrangements may be made for his ordination this fall. He is in every way worthy, but thus far he shrinks from the added responsibility. The people think a great deal of him, and his work has been blessed — especially in Heramik, where he lives. As an indication of his influence, and of the progress of the spiritual side of the work, there has been a meeting, continued *every evening* through the winter, attended by about fifty or sixty young men of the village, for the study of the Testament. It was entirely a voluntary gathering, and many Gregorian Armenians were to be found amongst the number. They studied the Testament in regular course, led by the preacher. The little chapel is filled to overflowing almost every Sunday. Yet, notwithstanding all that, the people confess to spiritual coldness.”

PERSECUTION AND OPPRESSION.

“This eager spirit to hear the gospel seems to be gaining ground in other villages. Wherever we went we could find a company eager to listen. But, as a good brother remarked, while such a spirit is found amongst the people, and God verily seems to be leading the people to the light, yet at the same time the spirit of Satan seems to be roused to anger. Just now the government, having lost all fear of English interference, is easily influenced by the machinations of unprincipled men. For a long time the Protestants of Khanoos have tried to obtain a position in the government, and even their enemies acknowledge their right; but the Gregorian Armenians, having the ear of

the government, have succeeded in preventing such a thing. Therefore all political questions from the Protestants have to pass, or at least are permitted to pass, through the hands of their bitterest enemies. As a consequence several Protestants have been sent to prison, and detained there, for no other reason than that they were Protestants. In Bournaz village five families declared themselves Protestant, and immediately they were persecuted. One man was beaten beyond endurance, and he went to the government to protest. He handed in his protest. He was asked if he was a Protestant, and on answering in the affirmative, his protest was torn in pieces, and he was ordered to prison, where he remained for several days. The chief man of the village led the persecution, and forbade the shepherds of the village from attending to their animals, and also refused them other privileges of the village. We have received two orders from the government here directing the authorities of the village to look into those affairs, but I fear it will be of no avail.

“In addition to the oppression of the Protestants as Protestants they bear their share of oppression visited on all communities by the government. At the present time, right on the heels of the famine, the government is exacting from the poverty stricken people the same taxes as were paid during the war. At that time the taxes were paid in food given to the army, with the promise that nothing more should be taken. Men who were comfortably well off are becoming poor under such oppression. The people of Khanoos were absolutely unable to fulfill their pledges of last year. They have not forgotten their promises, but men who have to beg for their own bread cannot pay a salary to the preachers or teachers. One of the richest Protestants in Heramik village, — a man who has educated a large family, — who has two girls and a boy in school in this city now, and who has never before asked, as he said, for a para of assistance, declared with tears in his eyes that because of the oppression his condition had become such that he would have to take his girls out of school, and asked as a great favor that we would supply his boy with

books. The condition of the people is exceedingly painful to think of; they say themselves that it has not been so bad for years. Notwithstanding this, the work is exceedingly encouraging. The spirit of God is moving the hearts of the people to accept the truth."

HIGH SCHOOL AT BITLIS.

Mr. Knapp writes of matters of interest at Bitlis:—

"Mrs. Knapp and myself are continuing the instruction of the fifty boys in our high school, twenty-two of whom are boarders from seven out-stations. The latter continue to be very ambitious to learn, and would consider it a misfortune to be taken out of school by their friends. This school has served to stimulate the boys now studying at the out-stations with the desire to come here.

"After seven months' constant effort our people succeeded in securing the official seals to the second application at Constantinople for permission to build their new church and high school. This application was sent in February, but the result we do not know as yet.

"After two years spent by our new Vali Pasha in exploring this region, it is said by our officials, that within a fortnight past orders have come from the central government to have this region set off as a *vilayet* or province. It is to be an extensive one, embracing a large slice from Diarbekir Vilayet, *i. e.*, the Bootan and Sert regions; and the mountainous territory south of Moosh plain, and extending as far west as the western territory beyond Charbaghchoor—six days west of here. It is said that it will greatly exceed the vilayet of Van, and, because of its large and fertile plains, will bring the government greater revenue, equaling those of Erzoom."

DEATH OF A HELPER.

Mr. H. S. Barnum, of Van, writes of a sad loss their church has sustained in the death of a promising helper:—

"Last week our little church was called, for the first time, to mourn the death of one of its members. Few in our community would be missed as much as the

brother thus removed. His home was in a little village some fourteen hours to the south of us, and he was for a time 'lector' in a near monastery. Almost the only reader in his village, it was hoped he would become its priest, and so he might had he not been won over to evangelical views. Happening at the town of Bashkala, he met a man who had bought one of our Bibles and wished to dispose of it. Our brother bought it, receiving also a caution not to be misled by it. He became so much interested in it that he was led to walk the forty miles to Van to secure a reference Bible. It was toward evening when he called, and I was so much pleased with him that I invited him to spend the night. We sat till late in the open 'ivan' of our house, and I think I never saw equal avidity to learn gospel truth.

"After a few weeks he was again at my house for another talk and more books. Several times his visit was repeated, and he avowed himself a Protestant. This brought upon him persecution, and his wife threatened to leave him, and for a time did return to her father's house. But Adom, our brother, had a happy faculty of winning others, and soon his whole household joined him in the avowal of Protestantism. In due time he was received to the church, and the Redwan pastor, who happened to be here at the time, said, 'Few persons pass such a successful examination.' Adom transferred his family to Van, to bring them more fully under evangelical influence, and now his three brothers are all church members, and his wife, who has developed into a noble woman, was one of the two women received at our last communion. Since his conversion, Adom has taught for two winters in his village, and has labored very usefully both as colporter and as canvasser of his own and other regions in time of the famine. He was so widely acquainted, and so trustworthy, that his aid was invaluable to us in the distribution of the funds sent from England and America.

"In the fall of 1880 we invited him to come again to the city and act as steward for our boarding schools. He accepted,

stipulating that he should be permitted also to take lessons. He showed such unexpected brightness of intellect, and such enthusiasm in study, that this year he has remained as a student. His remarks in our prayer meeting were always full of thought, and of late he improved rapidly as a speaker. I was uncertain whether to send him to Harpoot Theological Seminary, or to ask him to step at once into one of our many open villages for which no laborer can be found. His removal, when so few are offering themselves for the ministry, is to us a mystery."

GLEANINGS FROM LETTERS.

Miss S. F. Richards, San Sebastian, Spain.—I am surprised, yes more, I am astonished, to see the improvement in the eleven girls we have here since their arrival in the fall. They appear to have advanced in *personal appearance* as well as in beauty of mind and heart. They are cheerful, and seem to be contented, and take up what burdens fall to their share with alacrity. They show a perseverance and eagerness to do well which are certainly admirable.

A. W. Clark, Prague, Austria.—Several more unite with our church at the next communion. One of them is a widow whose open shop on *Sunday* has hitherto yielded her as much profit as on the six week days. She has found her Saviour, and is determined to live for him, even though half her former gains disappear. Another is a young man whose friends threaten to disown him if he join the "fanatics." Friends at home little know the sacrifices that some must make to "Stand up for Jesus" in this land.

I have before mentioned the fact that the authorities were, at the instigation of priests, trying to drive Brother — from his field. Twice he has been before the courts, with some fifty witnesses summoned against him. As more than forty testified in his favor, the judges were obliged to acquit him. We thought the storm had passed, and were not a little surprised when the district judge ordered this helper last week to *quit the town within three days*, and not only this, but *all the crown-lands of Austria*. From such an unwarranted order we appeal at once to the Governor of Bohemia, and if he decide unfavorably, the matter will be

taken to higher officials. As this helper is a subject of the German Empire, we bring the facts before the ambassador of Germany, at Vienna.

J. W. Baird, Monastir, European Turkey.—A month or so ago large numbers of Jews, principally poor people, began to attend our meetings, and to be interested; but their priests began to threaten them with excommunication, and that at once froze all the blossoms of promise, and not one seems to have survived. At the funeral (last week) of one who used to attend our services quite regularly, and even endured persecution as a Protestant, but who drew back and entered on a course of debauchery, the Greek bishop took the occasion to denounce us as deceivers, fishers in stinking waters for unclean fish, heretics, etc.; but I think he hurt himself more than us. Books sell quite well. Owing to vexatious postal disarrangements the *Zornitza* subscribers are decreasing in Macedonia. On the whole the Bulgarians seem better disposed to us and our work than heretofore.

Miss C. D. Spencer, Hadjin, Central Turkey.—I am very well and happy, and our work is as full of blessings as the day is long, perhaps more in its reflex influences than in any *great* results appreciable just now, but the results to be are sure as God's promises. I sometimes think that the very depth of this spiritual darkness only serves to make me more truly thankful that I may hold a little torch which shall help dispel the darkness.

Miss Mary E. Brooks, Erzroom, Eastern Turkey.—One sees so much to be done that it is not easy to wait patiently

for the language. The thought that you are carrying a little sunshine and happiness — a little light — into the dark, dark lives of these people, makes up for all the inconvenience of doing so. I think that when I can use the language, I shall enjoy this branch of our work *very much*. What a privilege to be allowed to carry the sweet story of our Blessed Master to these people who know him not!

Miss M. W. Leitch, Maneby, Ceylon. — I wonder if you have any idea how hot it is here now? The sun has crossed the equator, and is nearly over our heads. The heat at midday in the sun is 160°, and sometimes over, so the town people say. The glare is very trying to eyes and nerves. The ground is intolerably hot. It burns through our shoes. Many cattle are suffering from disease of the hoof,

caused by the hot ground. The hard dry surface, which has not had any rain for nearly three months, gets so baked and parched with the heat that it is uncomfortable to walk upon even at seven o'clock in the evening. The people at our moonlight-meetings do not like to sit upon mats spread on the ground. They say, and truly, that the heat from the earth gives them fever. After a few years in this country one's system is weakened by the long heat. We have n't the strength to resist that we had. The sun seems to *wilt us right down*. The quinine and red pepper bottles sit on our dining-table, but perhaps the best tonic we have is the three-mile walks (to Oodooville and back), which we have begun to take regularly at five A. M., the only time when the ground is cool.

NOTES FROM THE WIDE FIELD.

RECEIPTS OF BRITISH FOREIGN MISSIONARY SOCIETIES.

At the anniversaries held in London, in May last, the receipts of the various benevolent societies, for the year 1881-82, were reported, and we compile from *Evangelical Christendom* the following record of the principal foreign missionary organizations: —

Church Missionary Society	\$1,064,550
Wesleyan Missionary Society	758,985
Society for Propagation of the Gospel	674,890
London Missionary Society	580,060
Baptist Missionary Society	261,830
Moravian Missions	85,240
English Presbyterian Missions	65,065
South American Missionary Society	58,195
	\$3,546,815

Aside from the above organizations, there are several colonial, continental, and Jewish societies, which together reported receipts amounting to \$808,755.

Among British religious educational societies, also, the united receipts of which were \$461,210, several, like the Christian Vernacular Education Society, are laboring in foreign lands. The British and Foreign Bible Society has received from gifts and sales within a fraction of a round million. The total receipts reported for all causes, home and foreign, amount to \$8,879,680, which is \$193,865 in excess of the amount acknowledged the previous year.

AFRICA.

ROMAN CATHOLIC MISSION IN EQUATORIAL AFRICA. — The French Cardinal Lavigerie announces in the *Missions Catholiques* that there will be four departments (provincariats) in the mission of Rome to Central Africa. (1.) Nyanza. (2.) Tan-

ganyika. (3.) Northern Upper Congo. (4.) Southern Upper Congo. The last two regions have not been entered as yet, and the plan is only on paper. In the Nyanza and Tanganyika districts, the Romanists claim to have twenty-six missionaries, lay and clerical. The cardinal speaks of the rapid development in these two provicariats, but so far as yet appears little has been accomplished by these priests beyond the placing of many obstructions in the way of Protestant missions. The glamor which often surrounds Catholic missions, even in the eyes of Protestants, would be dissipated could they watch their methods and their results in Africa.

SWAHILI DICTIONARY. — Since the death of Dr. Krapf, his dictionary of the Swahili language has been completed and published. The work is one of great value in its relation to missions in Africa, for Swahili is the common language in the eastern equatorial regions, and with it one can make himself understood all the way across the central belt. The completion of this work is a worthy monument to the eminent scholar and missionary, Dr. Krapf, and it marks another step in the redemption of Africa.

REËNFORCEMENTS FOR CENTRAL AFRICA. — Mention was made last month of the fact that the London Missionary Society held a valedictory service on May 5, at which fourteen men, with the wives of six of them, took leave of their friends before sailing for their several fields of labor. Nine of these men go to Central Africa. Since then the Church Missionary Society has sent out six men, five of them ordained, to reënforce its mission on Lake Victoria Nyanza. The dark days of this mission seem to have passed away. Letters from Uganda, dated last Christmas, report the missionaries well, and the work going on prosperously. Similar reports come from the stations nearer the coast, Uyu and Mpwapwa.

THE ELEPHANT EXPERIMENT IN AFRICA. — The *Proceedings of the Royal Geographical Society* for May contains an interesting paper on this subject by Mr. Rankin, who accompanied the Belgian Expedition from Dar-es-Salaam to Mpwapwa. It was the purpose of this expedition to test the capabilities of the elephant as a beast of burden for African travelers. Starting from the coast July 2, 1879, Mpwapwa was reached after thirty-three days, and at the end of that stage of the journey the experiment was pronounced a complete success. In the first place the tsetse fly, whose bite is so fatal to most animals, seems to have been innocuous to the elephant. Though these flies swarmed on the great beasts so that the blood came in streams down their sides they were not poisoned, while the donkeys sickened and died. The elephants lived on the food the country provided, and were able to march over all kinds of ground, hill, dale, river, and jungle. They could outwalk the porters, keeping a steady pace of three miles an hour. Mr. Rankin says that, "amid their many real trials of strength, difficulties, and occasional danger, as they clambered up and down over boulders and tree trunks, and up hills which made them pause, look round for help, and trumpet with remonstrance, — amid all this these noble beasts at all times exhibited unflinching judgment, patience, and willingness. I mention these facts to show the splendid qualities of these grandest of 'weight carriers.'" But not long after reaching Mpwapwa two of these elephants died, and the public has therefore assumed that the experiment was a failure. Mr. Rankin denies this and affirms that their death was caused by overtaking the beasts, they having been loaded with from twelve hundred to seventeen hundred pounds' weight, whereas they should have had not more than one half that burden. He believes that there is yet a great future in Africa for the elephant. It certainly is greatly to be desired, both for missionary and commercial purposes, that some method be found for dispensing with the army of porters, so difficult to get, and yet more difficult to manage, now required by those entering Africa.

THE AMERICAN MISSIONARY for July contains the journal of Mr. Ladd, of the American Missionary Association, on his way up the Nile. The last date of this jour-

nal is January 1, at Berber, some two hundred miles below Khartoum, and eight hundred miles below the mouth of the Sobat. We learn from private sources that Messrs. Ladd and Snow have returned to the United States, but we have as yet no information as to the success of their expedition.

ON THE CONGO.—The English Baptist Missionaries were at last accounts taking in their steel boat, the *Plymouth*, to Isangila which is to be made an intermediate station between the coast and Stanley Pool. The boat is built in sections and is carried by porters. This is a great undertaking, as porters are not obtainable in sufficient numbers. Mr. Comber describes the people along the river bank as terribly degraded and superstitious, and very inferior to those at San Salvador. “Splendidly fertile plateaus, occupied by two or three small towns of eight or ten houses each; people scarcely cultivating sufficient for their own needs, and occasionally one or two—sometimes five or six—of them being sacrificed on account of a witch-palaver. A Vivi canoe goes down in a whirlpool; of course the canoe had been bewitched; and six people have to drink the Inkasa test and lose their lives.” The account given of the superstition of these people is horrible.

CHINA.

HONORS TO A MISSIONARY.—A letter from Rev. L. D. Chapin, of Tung-cho, speaks of the remarkable reception given Miss Dr. Howard, of the American Methodist Mission in Tientsin, at Wuchang, the capital of Hupeh. The Governor of Hupeh is a brother of Li Hung Chang, whose wife was treated so successfully by Dr. Howard, and both of the brothers had been anxious for some time that she should go to Wuchang for the treatment of their mother. She consented at last to take the long journey, and was received with great ceremony, escorted by a military guard with banners and music, accompanied by the firing of crackers and cannon. The pomp and ceremonial were like those which greet the arrival of a mandarin of high rank, and elegant apartments were provided for Miss Howard. No Protestant missionary in China was ever so honored in high quarters. The aged patient, though fatally diseased, was much relieved, and was very grateful for what was done for her. Before she died she gave \$1,000 for the support of Miss Howard’s hospital work. It would seem that all this public notice and favor shown a Protestant missionary could not fail to lead the Chinese to look with more favor upon the Christian work begun among them by foreigners.

NANKING.—The American Presbyterian Mission at Nanking have for some eight years had difficulty with the mandarins of that city in regard to the purchase of land, similar to that to which our missionaries in Shantung report on another page of this number of the *Herald*. The *Chinese Recorder* for March-April says that through the aid of the American consul at Chinkiang, the Hon. E. J. Smithers, the difficulty has been settled, and in the decision of the Viceroy, the following instructions have been given to the mandarins in the foreign office, “American missionaries are to be treated exactly as Chinese in the privilege of buying land. If you can *persuade* them to live in one place so much the better, but if they wish to live in more than one place *they have the right to do so.*”

A MARKED CONVERT.—A missionary of the Scotch United Presbyterian Church in Manchuria writes thus of a person received to the church in October last: “Yesterday I baptized a woman whom I consider the most remarkable of all our converts. She is a Mrs. Woo, forty-five years of age, and possessed of considerable properties and money. She was married very young, as all Chinese women are. Her husband and his mother led her so miserable a life that, after years of endurance, she left his house never to return. Nor did he seek her back; he married again without an unnecessarily long interval; and she had to fight her way in the world. This she did by

opening an opium shop and gambling establishment. She must have been beautiful and fascinating, as she most undoubtedly was energetic and clever. She soon became so famous that her place was the center of attraction for the Moukden notabilities, most of whom, from Governor-general downwards, used to frequent it. As to her mode of life, it is not needful to say more than that she was Chinese, and her customers Chinese or Manchu officials of rank and wealth, and of a corresponding moral character. But at length, fully ten years ago, she became alive to her guilt and shame. She left her business, and to atone for her sins, which weighed heavily upon her conscience, she became a most devout Buddhist. She was a conscientious vegetarian, after the strictest Buddhist fashion. She learned many chants, which she daily repeated with the most pious regularity and devoutness. She became unwell, her absolutely vegetarian diet helping to bring her down, while her devotion did not prevent outbursts of passion which, as in the case of many Chinese women, led to serious disease.

“While in this state of prostration she called in a Dr. Chun, one of our members. He at once understood her trouble and explained it to her, which gave her some confidence in him. When he became her regular attendant he began to speak of Christianity. He explained to her the vanity of praying to images and of burning incense before them, and the uselessness of the chants which she was always repeating. He told her of the one true God, ‘Our Father in Heaven,’ who, if she prayed to him, would hear and answer; and of Jesus Christ who came to save sinners, and who actually bore their sins, so that no long process of chanting and will-worship is necessary, even if it could be efficacious, to procure us pardon of sin. He continued to preach, till after some days of thought she was convinced of the truth of much that was told her. She broke her images and her vegetarian vow, destroyed the little temple in her house, and everything connected with her Buddhist life. She began to pray to God for remission of sin and for health of body. Hers was a case requiring careful consideration; but length of probation and personal acquaintance with the woman removed all objection; and she is now one of us. She has almost wholly recovered her bodily strength, and her faith is very clear and apparently steadfast; while she is certainly very capable and utterly fearless in expressing it. I pray — indeed, I believe — that, as in the case of her possessed of seven devils, her dark past may be a foil whereon to show forth all the more prominently the brightness of a Christian future.”

INDIA.

THE PROGRESS IN SOUTHERN INDIA. — Rev. Dr. J. Murray Mitchell writes to the *Bombay Guardian* of some facts which he had learned at a Missionary Conference held at Madras where he met some eighty persons, men and women, most of whom were connected directly with missionary work in Southern India. He questioned them concerning the situation of affairs and the attitude of the people. Of the replies he received he says: “The rapid rise of the professedly Christian population in numbers was, of course, noticed: it has considerably more than trebled itself during the last twenty years, so that now the Protestant Christian community must be 350,000. But what about the moral and spiritual character of the converts? Emphatic testimony was borne to the fact that this was steadily improving; the third generation was declared to be far in advance of the first, — although, no doubt, cases occurred of the sons of earnest Christians being much behind their fathers. All this was what one might have anticipated; but I inquired with some anxiety about the position of Christians socially. Most of them having been of low caste, and caste prejudices being so strong and even bitter in Southern India, could the Christians make their way in respectable professions and trades? The answers were much more encouraging than I had ventured to expect. Not many Christians seem to find their way into government offices; but such professions as law, medicine, and engineering are

quite open to them ; and a fair proportion of the Christians enter these and other respectable avocations ; and there is, on the whole, a slow, steady rise in the social scale.

“The subject of Romanism in Southern India was next brought up. Did the Romanists gain many Protestants over? Several of the friends answered emphatically, No. A missionary of much experience even mentioned that, in his Mission, more than a thousand Romanists had become Protestants. On the whole, I was most agreeably surprised to find that the effects of the ever-aggressive policy of Rome on the Protestant converts are so slight. No doubt, Romanism advances, as well as Protestantism. Romanists seldom or never preach to the heathen ; but they have processions and gorgeous spectacles — things in which the natives delight : they have orphanages, into which — especially in times of famine — they collect vast multitudes of children ; and last, not least, they gain by intermarriages with the heathen.”

SYRIA.

THE MOSLEMS OF ANTI-LEBANON. — Rev. F. W. March, in the *Foreign Missionary* for July, gives an extremely interesting account of a visit to fifteen villages on the eastern slopes of Anti-Lebanon, thirteen of which are inhabited wholly by Moslems. The friendly reception given the missionary, and the frank conversation on matters of religious faith, furnish a marked contrast to the attitude of Moslems in other parts of the Ottoman Empire. Mr. March says : —

“It was our custom, on entering a village, to inquire for the house of the Sheik. When we reached his door he would come out to meet us, urge us to dismount, give directions for the care of our horses, give us the best room in his house, if there were more than one, and the very best cushions and rugs, order coffee and the best provision the house contained, taking it for granted that we were to spend with him a night at the very least. The people whose hospitality we thus enjoyed were poor, of a different faith from ourselves, had never seen nor heard of us before, had no expectation of receiving payment, and in most cases would have refused to receive it, had it been offered. Immediately after our arrival the principal men of the village would come to see us, and seat themselves upon the floor in a semi-circle before us — with their long beards and white turbans, a striking picture. Of course they would politely hint they would like to know who we were and what we wanted. We generally told them as much about ourselves as we thought necessary, and then explained that our object in coming was to see the people, and that we should be specially glad to talk of religious matters. Much to my surprise, they always acceded heartily to the proposal. They all spoke fully and freely of their own faith, and listened attentively to what we had to say about ours.

“Of course our entertainment was of the simplest description. Bread in hard, thin, Arab loaves, sometimes of wheat, sometimes of barley, sometimes of corn, grape molasses, pickled turnips, cheese, eggs, and milk were our living. In no place did we see such a thing as a table-cloth, napkin, plate, knife, fork, or chair. In all those houses where there was more than one room, we never saw the women of the family. The man of the house, or a man servant, waited on us. Where there was but one room, the women stood in the background, looking and listening, but never venturing to say anything to us. The Moslems are not at all bashful about saying their prayers. When prayer time came, they would rise, turn their faces towards the south, and go through with the praying, and bowing, and touching the head to the ground, as if no one were present. Others in the room, who did not pray, would keep on with their conversation, and occasionally a remark would be addressed to the one at prayer, to which he would reply, then resume his devotions. When we read from the Bible, they would listen with interest, but as soon as we began to pray, they would go to talking among themselves and walking about the room.”

MISCELLANY.

FOREIGN MISSIONS A MINISTRY OF HELPFULLNESS TO EVERY LOCAL CHURCH.

[THE following are some of the points presented in a paper on the above topic prepared by Rev. B. A. Dean, pastor of the Congregational Church in Exeter, Nebraska.]

In aiding Foreign Missions the church will gain a clearer view of the nature of our religion. In past ages parts of the church, while neglecting missions, have counted Christianity either a form of doctrine, or a feeling, or an inner life. But through reaching out for the salvation of the world, you see the grand truth that to be a Christian is to live for others. Christianity in its essence is a *missionary religion*; its mission is to save a lost world; and God's plan is that every Christian should have a hand in this work. This is the high calling of the local church, and it is a great gain to know it.

By aiding Foreign Missions the church gains in self-sacrifice. Self-sacrifice is the essence of Christ's life and of the Christian life. Thus far we have given for missions, says Spurgeon, "only our cheese-parings and our candle-ends;" few at home have tasted the bliss of denying themselves for this cause; some have given up their trips or jewelry or indulgences; a few have offered their millions or their hard-earned shillings; a very few have given their sons and daughters, thus their hearts have been enlarged; self rules them less, and they have that ecstasy which comes from devotion to the eternal good of others.

By aiding Foreign Missions the church gains interest and enjoyment in the home work. In our land home missionary work was meager until after the American Board had commenced operations in several heathen lands. In many ways our work abroad has been a spur to our work at home. In war times many a furloughed or convalescent missionary was "at the front," serving the Christian commission and preaching in barracks and hospitals. That church that has found the way to send a religious teacher to China, or India, has learned therein how to dispatch workers to the Freedmen and the Mormons.

Missionary activity helps tone up a church to doctrinal soundness. An idle church may have a formal orthodoxy, but hardly a living faith. But men who bear or send the gospel to the heathen have a practical belief in human depravity; they realize that the world is lost without Christ; that Jesus is mighty to save; that he is our Lord and our God, and they recognize the spiritual power of the Scriptures. Doubting and false liberalism is scant in a church imbued with the missionary spirit.

A missionary church has the advantage of being prevailingly aggressive rather than defensive. The best reply to those who deny the faith is to *push it forward*, and so prove the truth of the gospel by evangelizing efforts. When these "advanced thinkers" see us advancing in work for Christ, instead of halting to answer their every quibble, they will see that the presumption is for Christianity. Better even than Paley's *Evidences* and Butler's *Analogy* are missionary enthusiasm and success.

The missionary spirit tends to break down the caste spirit. If you pray for the native African you cannot hate his cousin in our South. When you send a missionary to China, you therein bind yourself to pray for those of the same race on our Pacific slope, instead of ostracizing them. From study of missions you learn the brotherhood of man. "There can be neither Jew nor Greek; there can be neither bond nor free; for in one spirit were we all baptized into one body."

The missionary spirit in a Congregational church is one safeguard against its two perils — isolation and centralization. Some of our churches refuse to work for aught beyond their own little township. But through missions they join hands with all the sister churches in a Christ-like ministry. If in a local church one or two desire the preëminence, seek to busy them in this grand work of giving, training, praying, and collecting for missions. Get our national council occupied with evangelistic and missionary undertakings, and you need not fear that it will usurp the rights of the churches.

COMMERCE AND FOREIGN MISSIONS.

At a meeting held in Free Trade Hall, Manchester, England, the chairman, Hugh Mason, M. P., used the following language:—

“Standing in this great commercial city of Manchester, which sends its productions to every part of the globe, not only to the civilized parts, but to the uncivilized parts, and to the un-Christian parts, I think I may venture, without bringing any undignified consideration or reflections before you, to appeal to commercial men to stand up for Christian missions even upon subordinate grounds. I look upon the Christian missionary as the pioneer of discovery. I look upon the Christian missionary as the pioneer of commercial enterprise, and many a market in distant parts of the globe would have been closed for years and years to the introduction of the manufactures of Lancashire if it had not been that devoted missionaries had first led the way in an attempt to raise the heathen in the scale, not only of Christian position, but of social position. I think that commercial men are bound to support the missionary societies very much more nobly than they have done, and that the obligation rests upon them as commercial men even as much as it rests upon them as Christian men to be more munificent and more liberal in their contributions in the future than they have been in the past.”

TESTIMONY TO MISSIONARIES.

Lieutenant Shore, in *The Flight of the Lapwing*, says:—

“The missionaries do more towards winning respect for foreigners than any other class in China, and there is no doubt that they do succeed, to a large extent, in conquering the pride of the natives, and overcoming their intolerance, and they not only gain the respect of those amongst whom they work, but they gain it for all foreigners who are worthy of it. We have only to look back on the comparatively short history of Protestant Missions in China to find an already long record of devoted service on the part of earnest, self-denying men. The missionaries are doing a work which may be invisible to the

shallow insight of many people in China at the present time. It is, nevertheless, a real and noble work, which has already borne good fruit, and to those who are anxious to help the people along the path of their progress, I should say that they could further this end in no better way than by extending their sympathy and support to the Protestant missions in China.”

MISSIONS THE LIFE OF THE CHURCH.

What a grievous mistake it is, which too many really good people make, of regarding missionary operations as something which the church undertakes in addition to its ordinary work. On the contrary, missions—the work of preaching the gospel to every creature—are a part of the very life of the church. One great reason why the church exists is to “evangelize all nations.” This thought ought never to drop out of the Christian consciousness of the church. But it does. Christian people sometimes seem even aggrieved when the claims of the heathen world are urged upon them. If new lamps are needed—or thought to be needed—in the church building, or a new sidewalk required for more ready access to it, the heathen must wait till the “so much to do at home” is attended to. There is need of a genuine and general revival of religion in the pockets of God’s people. As paving the way for that, there is need that we all learn to put mission work, whether home or foreign, in its proper place in our regard, not as an addendum, and extraneous thing, but as an essential part of the very life of the church.—*Illustrated Christian Weekly*.

The Story of the Gospel. CHARLES FOSTER. Philadelphia. pp. 366.

This little volume, designed for children, tells in simple words the history of our Saviour’s life on earth. The publisher has generously presented to the American Board two hundred copies of the book for use on mission fields, and we are sure that many, not merely of the children in foreign lands, but adults, who are just learning of the gospel message will greatly welcome this clear and simple record of the wonderful life.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the proposed new mission in Shanse, China ; that those who are to engage in it may, from the outset, be guided by divine wisdom, and that the hearts of the people may be prepared to receive the gospel which shall be preached to them. (See pages 293-7.)

For those who in Spain and in other lands are suffering for Christ's sake, that they may continue steadfast in the faith, and that the hearts of their persecutors may be changed. (See page 305.)

DEPARTURES.

June 17. From New York, Rev. George C. Reynolds, M. D., and wife, returning to Van, Eastern Turkey ; Miss Lettie E. Johnson and Miss Grace N. Kimball, both of Bangor, Me., who also go to Van ; and Mrs. Fannie M. Newell, of Wolfboro, N. H., who joins the Western Turkey Mission at Broosa.

July 24. From New York, Rev. M. P. Parmelee, M. D., and wife, returning to the Eastern Turkey Mission.

ARRIVALS IN THE UNITED STATES.

June —. At San Francisco, Mrs. Sarah L. Woodin, of the Foochow Mission.

June 24. At New York, Rev. J. F. Clarke and wife, of the European Turkey Mission.

July 10. At New York, Mrs. C. R. Allen, of Harpoot, Eastern Turkey Mission.

July 12. At New York, Miss V. A. Clarkson and Miss Julia E. Dudley, of the Japan Mission.

RELEASE.

Rev. J. B. Blakely and wife, of the Foochow Mission, have, on account of protracted ill health, been released from their connection with the Board.

THE MORNING STAR sailed from Honolulu for Micronesia, June 19.

DEATH.

June 16. At Darien, Conn., Mrs. Abigail T. (Peters), widow of Rev. Selah B. Treat, late Secretary of the A. B. C. F. M. Mrs. Treat has been an invalid for many years, and a sufferer much of the time. Though necessarily separated from those she had known in missionary circles, she never forgot them. A friend who was with her writes : " All her heart, not given to her children, belonged to the American Board and the Woman's Board of Missions. Her love and intelligent interest in both grew stronger and brighter amid her infirmity and suffering, and she kept the thread of missionary operations in all the older fields of the Board." It was from the tender watch and ministry of children and friends that the Lord took her to himself.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald*.

1. What are the plans for a new mission in China ?
Give an account of the recent missionary exploration of Shanse ? (Pages 293-7.)
2. What accounts are given of a religious awakening among the Bohemians, near Prague ? (Page 306.)
3. What is the condition of affairs in Eastern Turkey, near Erzroom ? (Page 310.)
Give the history of a native helper at Van. (Page 312.)
4. What account have we of open-air services at Philippopolis ? (Page 307.)
What homage do the Bulgarians give to their " Saints ? " (Page 308.)
5. How do so-called Christian villages of Central Turkey receive our missionaries ? (Page 309.)
6. What good results have followed persecution in Spain ? (Page 305.)
7. Give an account of the village work and some of the promising converts in North China. (Pages 302 and 303.)

DONATIONS RECEIVED IN JUNE.

MAINE.

Cumberland county.	
Brunswick, 1st Cong. ch.	92 00
Lincoln and Sagadahoc counties.	
No. Boothbay, E. D. Thorp,	10 00
Oxford county.	
So. Paris Cong. ch. and so.	6 23
Union Conf. of Churches.	
No. Waterford, Cong. ch. and so.	5 00
Waldo county.	
Camden, Elm St. Cong. ch., m. c	10 67
Washington county.	
Cherryfield, Cong. ch. and so.	30 00
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	153 95

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Gilsum, Cong. ch. and so.	11 75
Hinsdale, Cong. ch. and so.	14 04
Keene, 2d Cong. ch. and so., m. c.	52 83
Rindge, Cong. ch. and so.	4 75—83 37
Cocsc county.	
Dalton, Mrs. Nancy K. Stone, for Central Africa, 5; Rev. J. P. Stone, for N. China, 5;	10 00
Grafton county.	
Campton, Cong. ch. and so., 15; Wm. E. Brown, 5;	20 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Hillsboro Bridge, Cong. ch., m. c.	1 10
Hollis, Cong. ch. and so.	50
Mason, Cong. ch. and so.	11 25
Milford, Cong. ch. and so.	5 34
New Ipswich, Cong. ch. and so.	12 08—30 27
Merrimac county Aux. Society.	
Henniker, Cong. ch. and so.	50 25
Pembroke, Rev. D. Goodhue,	2 00
Webster, Cong. ch. and so.	37 50—89 75
Strafford county.	
Dover, John Mack, for Indian Mission,	3 00
Sullivan county Aux. Society.	
Claremont, Cong. ch., m. c.	7 54
Meriden, Cong. ch., m. c.	3 12—10 66
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	247 05

VERMONT.

Bennington county.	
Bennington, T. S. Plumb, avails of horse, for Africa, 150; minus expenses from Vermont, 12.50;	137 50
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Peacham, A. Martin, to const. Mrs. A. MARTIN, H. M.	100 00
Washington county Aux. Soc. G. W. Scott, Tr.	
Berlin, Cong. ch. and so.	8 50
Windham county, Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Central Cong. ch., m. c., 18; H., 5;	23 00
Windsor county.	
Ludlow, 1st Cong. ch., Mrs. Polly Martin, for religious books and tracts in Mexico,	10 00
Springfield, A Woolson,	250 00
Woodstock, 1st Cong. ch. and so.	23 66—283 66
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	552 66

MASSACHUSETTS.

Barnstable county.	
Orleans, Cong. ch. and so.	20 00
South Dennis, Cong. ch. and so.	20 50
South Wellfleet, Cong. ch. and so.	3 00
Woods Holl, Cong. ch. and so.	6 30—49 80
Berkshire county.	
Lenox, Cong. ch. and so.	45 25
Mill River, M. R. Wilcox,	15 00
Pittsfield, South Cong. ch. and so.	
26.00; James H. Dunham, 25;	51 90
Sheffield, Cong. ch. and so.	7 27
Williamstown, Williams College Ch.	242 50—361 92

Bristol county.	
Taunton, Union Ch.	14 00
Brookfield Ass'n. William Hyde, Tr.	
Brimfield, 2d Cong. ch. and so.	9 12
Holland, Cong. ch. and so.	10 00—19 12
Essex county.	
Andover, West Parish Cong. ch., 50;	
Teachers and pupils of Abbott Acad., 134.88; Osgood concerts,	191 38
6.50	
Lawrence, Lawrence St. Cong. ch. and so., 100; Elliot Ch., 43.38;	143 38
Methuen, 1st Cong. ch. m. c., with other dona., to const. Rev. J. H. SELDEN, H. M.	44 70—379 46
Essex county, North.	
Haverhill, Central Cong. ch.	144 12
Ipswich, 1st Cong. ch. and so.	2 00
Newburyport, North Cong. ch. and so.	9 95—156 07
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch., 365.50; do. m. c., 5.17;	370 67
Lynn, 1st Cong. ch. and so., with other dona., to const. GUILFORD S. NEW-HALL, H. M.	26 82
Salem, South Ch. and soc.	267 75—665 24
Franklin co. Aux. Society. Albert M Gleason, Tr.	
Orange, 1st Cong. ch. and so.	14 25
South Deerfield, Smith Harding,	20 00—34 25
Hampden co. Aux. Society. Charles Marsh, Tr.	
East Longmeadow, Cong. ch. and so.	50 00
Monson, Cong. ch. and so.	31 90
Springfield, Hope Ch., 44.46; Olivet Ch., 35.30;	79 76—161 66
Hampshire co. Aux. Society.	
Amherst, No. Cong. ch., Anna Pratt, 50; 2d Cong. ch. and so., 15.09;	
Marshall Henshaw, 20;	85 09
Enfield, Edward Smith,	80 00
Hatfield, Cong. ch. and so.	63 00
Northampton, "B"	10 00
North Hadley, Cong. ch. and so.	3 54
South Hadley, 1st Cong. ch. and so	31 50
Two friends,	11 00—284 13
Middlesex county.	
Cambridgeport, Chapel Social Union,	15 00
Everett, Cong. ch. m. c.	9 67
Medford, Mystic Ch., to const. WILLIE E. HARDING, H. M.	158 82
Melrose, Cong. ch. and so.	15 74
Newton, Eliot Ch.	405 00
North Chelmsford, 2d Cong. ch.	36 00
West Somerville, Cong ch. and so.	5 50—648 73
Middlesex Union.	
Fitchburg, A friend of four score years,	5 00
Norfolk county.	
Braintree, 1st Cong. ch. m. c.	13 50
Brookline, Harvard ch. and so.	260 40
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FOR YOUNG PEOPLE.

AN AFRICAN SLAVE BOY.

MOST of our readers have heard of the English Church missionaries who have been laboring for several years in Central Africa, at Uganda, whose king, Mtesa, lives on the shore of the great inland lake Victoria Nyanza. Two of these missionaries, Messrs. Wilson and Felkin, have written a book called *Uganda and the Egyptian Soudan*, which describes the country in which they lived, and the region they passed through in reaching it. They brought home to England on their return a boy who was once a slave, but who now is in a Christian home in England, where he is making many friends for himself. He is said to be quick and teachable, a great lover of music and flowers, graceful and kind in all his actions. From what he was when a slave-boy, we may learn what thousands and thousands of African boys are to-day. The story of Capsune, as told by the missionaries in this volume on *Uganda*, is so interesting that we make room for it here.

“When at Dara we were very short of servants, and Slatin Bey offered me one of his liberated slave boys, named Capsune. He was a nice, bright little fellow, so I accepted him, and found that, although very young, — being only six years old, — he had gone through some strange adventures. A sketch of his life before he became my servant, taken from his own lips, may be of interest. The first years of his life were spent happily and peacefully, his home being far away, many days’ journey from Dara, in a land of running waters and trees and flowers. He remembers his father and mother and three grown-up brothers with great affection, and tears often come into his eyes



A WATUSI SALUTATION.

as he talks of them and his old home. His father possessed cows and sheep, and cultivated the ground; and, besides the necessary food, he grew cotton, which he spun and wove for the clothing of the family. The men of the village were armed with lances and knives, but appear to have been of a peaceful disposition until molested by the Arabs.

"Capsune's chief playmate was a little white goat, a present from his father; he helped to take care of the cattle, and made snares for birds, and tamed them, and had no heavier sorrow than the loss of his favorite goat. More serious troubles were in store for him, for the dongolowees came to the neighborhood, and he, among others, was captured. At night he was confined in a hut, and made to lie down between another boy and one of the Arabs. He was not chained, and when his captors were fast asleep, he stealthily glided out of the hut. Just as he got outside a dog began to bark, and awakened the Arab, who, perceiving his absence, started in pursuit. The man was gaining on him, when he turned aside and hid in the tall grass, so that his enemy passed without observing him. On and on he ran, until, frightened at the roaring of the lions, he climbed a tree, and rested for a little time. He then continued his flight, but in the darkness lost his way, and at last, completely worn out, took refuge again in a tree, and slept until morning. Then, with the help of daylight, he found the right path, and reached his home, to the great joy of his parents.

"Their happiness was not long unbroken. Another party of dongolowees appeared, and Capsune was again taken prisoner, and this time his father and many of the men of the village were killed while endeavoring to protect their wives and children. The following day Capsune was rescued by his brother, but he was recaptured. The dongolowees were about to secure him, like all the other captives, by a rope round his neck, when one of the men said, 'He is such a little fellow; he will never run away,' so he was left at liberty, and at night made one more attempt for freedom, but in vain. He was taken from one place to another, and passed from one master to another, and, young as he was, learnt the meaning of the kurbatch.

"On one occasion he had been ordered to gather bundles of grass, and to put them in a certain place. After fulfilling his task he went away, and whilst he was absent the grass was removed; his master came and asked why he had not obeyed his order, and, taking no notice of his assurance that the work had been done, ordered the child to be whipped. His own words are, 'He not let me lie down, but man hold my hands, and whip go all round me, very bad, — oh, very bad!' He was so angry and indignant at this treatment that he tried once more to get free, and succeeded in making good his escape, only to fall into the hands of another slave-dealer.

"After some time spent in Dara, he was taken to Tuaisha, and there sold to an Arab, who, with other dongolowees and a caravan of slaves, started for Omchanga. On the march, the slaves had only a very small quantity of dhurra and water allowed them, and were frequently so parched with thirst, that when they came on any moist patches of ground they sank down and tried to suck a little moisture out of the mud. The water supplied was at last completely exhausted, and the slaves were placed in grass huts, a short distance from the main road, while some of the dongolowees went in search of water. When they returned successful, a little water was given to each of the slaves; and afterwards, their chains having been removed, some tried to forget their misery in sleep. They were presently aroused by hearing that Kuruck (Gordon Pasha) was coming, and all was in confusion. The dongolowees were in a state of abject fear; those who could escape, while others tried to hide, but the soldiers searched all the huts and thickets, and several were discovered. The slaves were taken under the shade of a large tree, food and water, by Kuruck's orders, being given to them — 'Children so thirsty; children very glad.' The captured dongolowees meanwhile had their hands tied behind them, their clothes taken away, and after receiving a whipping, were allowed to depart, and ran away 'quickly, oh, so quickly';

stop for nothing, but shut eyes and run.' Kuruck then came from under the tree where he had been sitting, and inspected the slaves, and Capsune gazed with astonishment at the first European he had ever seen.

"The 'white man's eyes' made the greatest impression on him, and he says, 'I



AN AFRICAN BAOBAB TREE.

shake very much when I see eyes : eyes very blue, very bright ; I think eyes can see through me ; and when I see eyes, I frightened, and think I finished to-day.' However, he was not finished, for, after giving orders about the slaves, Kuruck called for his camel and rode on to Tuaisha. The slaves were sent to Omchanga, where they were detained for some time, and then were taken to Fascher. There they were dis-

posed of, but not against their will ; for Capsune says, ‘ two men asked me, “ Will you go with me,” and I say, “ I not like ;” then another man come, and I like, so I go with him.’ His master was very good to him, and bought him clothes, slippers, and tarboosh. He was given or sold to another Arab, who took him to Dara, and died there, and after his death Capsune came into Slatin Bey’s possession. He told me afterwards that when his companions in Dara knew that he was going with a white man, they frightened him by saying he would be eaten, and the same thing was told him in



AN AFRICAN PROSTRATING HIMSELF BEFORE HIS PRINCE.

Khartoum. But my other servant boy, who had been with me longer, reassured him, and he soon found that I had no fancy for roasted negro. I brought him with me to England, and he is such a faithful servant that I have always had reason to thank Slatin Bey for his gift.

“ He very speedily attached himself to my family, and is now my sister’s devoted attendant. He is a great chatterbox, and the remarks he makes on the novel sights he sees are most instructive as well as entertaining, for from them one can realize the effect our civilization produces on the mind of an unsophisticated observer.”

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